ST. CLAIR TISDALL

MODERN PERSIAN

CONVERSATION-GRAMMAR

METHOD GASPEY-OTTO-SAUER.

MODERN PERSIAN CONVERSATION-GRAMMAR

WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY AND PERSIAN LETTERS

BY

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Preface.

Persian, the Italian of the East, has long been recognised as one of the most euphonious, expressive and important of Oriental languages. Unfortunately, however, to most Englishmen who have spent any time in India, Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghān frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia, should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Panjāb, he found, on endeavouring to enter into conversation with Shīrāzis in Bombay, that he was almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of Sa'dī and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact.

The Civil and Military authorities in England and India now, however, seem to have begun to grasp the fact that *Indian* Persian is somewhat like what the French of 'Stratford atte Bowe' was in olden times, and to feel the desirability of favouring the study of the language as actually spoken in Persia itself. In

order, possibly, to assist in the attainment of this object, the Publisher of this Series of Conversation Grammars (the 'Gaspey-Otto-Sauer Method') has done me the honour to entrust me with the preparation of the present volume, which I trust will prove useful to students and will not be found unworthy of a place among the many excellent Handbooks on other languages which have rendered the Series so well known in many lands.

The aim of this Volume is to provide the Student with a thoroughly practical and up-to-date Introduction to the study of the Modern Persian Language. Therefore everything obsolete has, whenever it could not be profitably omitted, been admitted only in such a manner as to shew clearly the changes which have occurred in the language in process of time, and to warn the student against using too antiquated words and employing modes [1] of expression which are not now used, or are used in a different sense.

A residence of more than seven years in Persia itself (in addition to many years' previous study of the language) and conversation with all classes of the people have, I trust, in some slight degree, fitted me for the task which I have been invited to undertake. I am much indebted to Āqā Mīrzā Asadu'llāh of Iṣfahān, who has carefully revised the Persian Text of the Stories contained in this Grammar, and has also been consulted about every matter of importance. My sincere thanks are due to the Rev. C. H. Stileman M. A., the Secretary of the C. M. S. Persia Mission, for his great kindness in going carefully through the MS. of this Grammar with me, and for the many

[1] The danger of this is well illustrated by the narrative of what actually occurred to a learned Orientalist who had studied Persian in the Panjāb and then happened to be travelling in Persia. Handing his horse's bridle to a native servant he said, '*Ásp i márā hidāyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Ásbamrā jiláu bíkun*': but what he actually *did* say denoted 'Guide my horse in the way of salvation'. The Persian's surprise at the commission with which he was entrusted is more easily imagined than described.

valuable suggestions he has made. Coming from such a careful and accurate student of the language as he is, these have been of great service to me.

The Reading Lessons subjoined at the end of this book are taken in part from the *Ṣad Ḥikayât*, and in part from the Journal of the late Shâh's Third Visit to Europe. The former book is well known, in India especially; but its style is somewhat antiquated, and not a few of the words used in it are now obsolete. I have therefore had it rewritten by Mîrzā Asadu'llāh, with the object of bringing its style and phraseology into complete accord with the best modern standard. The first sixteen Stories are given as Exercises in the Grammar itself, in the usual printing type; and the rest, to the end of Story 34, are lithographed in the *Naskh* charakter in the Reading lessons. The style in which the Shâh's Journal is composed, at once free and elegant, may be said to have now become the model for such compositions in Persian. The extracts from it are given in the *Nasta'lîq* character. Until the Student can read these Extracts freely, he should not attempt to read the Persian Letters contained in Appendix F. The *Shikasteh* hand in which they are for the most part written is somewhat difficult to decipher, and the Key should here be carefully consulted by the Learner, in order to test his success in solving the enigmas which will plentifully present themselves in this part of his course of study. These Letters are a selection from those actually received from various Persian friends. The variety of the handwriting has been carefully reproduced, but the necessity of obliterating certain proper names etc. has produced some erasures here and there in them, for which the reader's indulgence is requested. It will be noticed that the Reading Lessons are paged as is usual in Persian books, and begin at the *end* of the Volume.

It is unnecessary to add to the bulk of this volume by appending a Persian-English Vocabulary, as Palmer's Smaller Persian-English Dictionary will supply all that the beginner will require. The ad-

vanced student will find Steingass' Persian Dictionary needful.

It remains for me to acknowledge my obligations to Ibrāhīm's, Forbes' and Dr. Rosen's Persian Grammars, from which I have borrowed useful suggestions, though I have ventured to differ from them whenever accuracy required.

The system of transliteration adopted is an exact one, and this will enable the student, without any sacrifice of accuracy, to dispense with the Persian character in the first few Exercises and thus to learn something of the language before beginning to read the Persian type, — a method which experience has shewn to be very useful and profitable. The Persian character is, however, used in the reproduction of these Lessons in the Key. The English of the passages for translation into Persian has, it will be observed, an Oriental colouring, as it is a translation from the Persian original given in the Key. Many of the historical passages are taken (with a few slight alterations and simplifications) from Mîrzâ Ḥairat's Persian Version of Sir John Malcolm's History of Persia.

Bedford. *W. St. Clair-Tisdall.*

Index.

Reading Lessons (paged afresh from the *end* of the book).

Persian Paradigms (Epitome of the Accident).

Noun.

Sing.	Plur.
—	— *-hā, -ān.*

Personal Pronouns.

(a) Separate.

	Sing.	Plur.
1st. P.	*man* (*marā*)	*mā.*
2nd. P.	*tū* (*turā*)	*shumā.*
3nd. P.	*ū, vai*	*ishān.*

(b) Pronominal Affixes.

	Sing.	Plur.
1st. P.	*-am*	*-amān.*
2nd. P.	*at*	*-atān.*
3nd. P.	*-ash*	*-ashān.*

Relative Pronouns.

kih.
(ān)chih.

Interrogative Pronouns.

Sing.	Plur.
kih (kirā) *chih.*	*kiyān.*

Regular Verb.

Personal Endings.

	Sing.	Plur.
1st. P.	*-am*	*-īm.*
2nd. P.	*-ī*	*-īd.*
3nd. P.	*-(ad)*	*-and.*

Active Voice.

Root —

Imperative —

Strengthened Imperat. } **bi** + Root.

Pres. Subj. Root + Personal Endings.

Strengthened Pres. Subj. } **bi** + Pres. Subj.

Pres. Indic. **mī**+ Pres. Subj.

Pres Infin. Root+**tan**(**dan**).

Shortened Infinit. } Infin. — **an.**

Preterite Indic. } Shortened Infin. +Pers. Endings.

Strengthened Preterite } **bi-** + Preterite.

Conditional. Preter. + **ī.**

Imperfect Indic. } **mī** + Preter.

Past Participle } Sh. Infin. + **-eh.**

Perfect Indic. } Past Participle + Verb **ast.**

Perf. Subj. } Past Part. + Pres. Subj. of **būdan.**

Continuative Perf. Indic. } **mī-** + Perf. Indic.

Continuative Pluperfect } **mī-** + Pluperfect.

Pluperfect Indic. } Past Part. + Pret.of **būdan.**

Future. Pres. (1st.) of **khvāstan** + short. Infin.

Pres. Part. Act. } Root + **ān.**

Agential. Root + **andeh.**

Gerundive. Infin. + **ī.**

Perf. Infin. } Past Part. + Inf. of **būdan.**

Passive Voice.

Past Participle + proper parts of **shudan.**

E. g.

Future } Past Part. + fut. of **shudan.**

Pres. Indic. } Past Part. + Pres. Ind. of *do.*

Pres. Subj. } Past Part. + Pres. Subj. of *do.*

etc. etc.

Auxiliaries.

Būdan,	√*bāsh.*
Shudan,	√*shav.*
Khvāstan,	√*khvāh.*

Verb *ast.*

	Sing.	Plur.
1st. P.	**am**	**īm.**
2nd. P.	**ī**	**īd.**
3nd. P.	**ast**	**and.**

Adjective.

Posit.	Compar.
—	**-tar**

Superl.

-tar`n.

Irregular Verbs

Are conjugated exactly as are the Regular Verbs, once the Root is known.

Introduction.

§ 1. The Persian Language is written from right to left. Its Alphabet consists of the 28 Arabic letters with the addition of four others required to express sounds *(P, ch, ž, g)* not recognised in Classical Arabic, — in all 32. These with the Transcription of each used in this Grammar are given in the following Table.

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
1	Alif	ا	ـا	ـا	ا	ʼ (or omitted)	(*Vide* § 5)
2	Bē	ب	ـب	ـبـ	بـ	b	As in English
3	Pē	پ	ـپ	ـپـ	پـ	p	,, ,, ,,
4	Tē	ت	ـت	ـتـ	تـ	t	,, ,, Italian
5	Ṣē	ث	ـث	ـثـ	ثـ	ṣ	,, Eng. s
6	Jīm	ج	ـج	ـجـ	جـ	j	,, ,, j
7	Chē	چ	ـچ	ـچـ	چـ	ch	,, ,, ch in *church*
8	Ḥē	ح	ـح	ـحـ	حـ	ḥ	,, ,, h
9	Khē	خ	ـخ	ـخـ	خـ	kh	,, Scotch *ch* in *loch*
10	Dāl	د	ـد	ـد	د	d	,, Italian d
11	Ẓāl	ذ	ـذ	ـذ	ذ	ẓ	,, Eng. z
12	Rē	ر	ـر	ـر	ر	r	,, Italian *r*
13	Zē	ز	ـز	ـز	ز	z	,, Eng. z
14	Žē	ژ	ـژ	ـژ	ژ	ž	,, French j in *jour*
15	Sīn	س	ـس	ـسـ	سـ	s	,, English s
16	Shīn	ش	ـش	ـشـ	شـ	sh	,, ,, sh
17	Ṣād	ص	ـص	ـصـ	صـ	ṣ	,, ,, s

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
18	Ẓād	ض	ـض	ـضـ	ضـ	z̤	As English z
19	Ṯā	ط	ـط	ـطـ	طـ	t̠	„ Italian t
20	Ẕā	ظ	ـظ	ـظـ	ظـ	z̠	„ Eng. z
21	ʿAin	ع	ـع	ـعـ	عـ	ʿ	(*Vide* § 5)
22	Ghain	غ	ـغ	ـغـ	غـ	gh	A guttural hard g
23	Fe	ف	ـف	ـفـ	فـ	f	As Eng. f
24	Qāf	ق	ـق	ـقـ	قـ	q	A guttural hard k
25	Kāf	ك ک	ـك ـک	ـکـ	کـ	k	As Eng. k
26	Gāf	گ	ـگ	ـگـ	گـ	g	„ „ g in *go, got*
27	Lām	ل	ـل	ـلـ	لـ	l	„ „ l
28	Mīm	م	ـم	ـمـ	مـ	m	„ „ m
29	Nūn	ن	ـن	ـنـ	نـ	n	„ „ n
30	Vāv	و	ـو	ـو	و	v (*vide* § 5)	„ „ v
31	He	ه	ـه	ـهـ	هـ	h	„ „ h
32	Ye	ی	ـی	ـیـ	یـ	y (*vide* § 5)	„ „ consonantal *y*

(*Note* that the dots of ت, ق and ي, instead of being placed beside one another, are often placed one above the other. *Gāf* is usually printed exactly like *Kāf*.)

It should be observed that the distinction between Capital and Small Letters is unknown in Persian. Each letter always retains its own sound, except that ن before ب and پ is pronounced *m*, the ق in the word آقا (= 'Mr.') is pronounced غ, and final ی in Arabic words, when it should be fully written یٰ, is often pronounced *ā*: it is then transcribed — *ā'*.

§ 2. The student should notice that each letter has in reality only *one* form. The apparent diversity of forms is due to the facts that (1) most of the letters may be united to the preceding or to the following letter, and (2) that when a letter is separate or occurs at the end of a word, a flourish is in most cases added, partly for ornament and partly to shew that it

ends the word. In most Arabic MSS. the dot of the final *nūn* is placed not in the middle but at the right hand corner of the letter. This is sometimes the case with the dots of final ت and ث also. Hence it is clear that even these letters have really only one form each. The only letters which have no final flourish are ا د ذ ر ز ژ و ط ظ. All but the two last of these nine letters are incapable (except in the *Shikásteh* or *broken* hand) of being united with the letter which may immediately follow in the same word.

§ 3. There are several different varieties of the Persian character. The most important of these are the *Naskh,* the *Nastálīq,* and the *Shikásteh.*[1] The first and second of these are used in lithographing books, while the third is a running hand commonly used in letter-writing. But they are all mere *varieties* of the character given in the Table above.

Pronunciation.

Too much attention cannot be paid to the acquisition of a correct pronunciation. This is perhaps of more importance than is even grammatical accuracy.

I. Consonants.

§ 4. All the letters in the Table are considered to be *consonants*, though in practice we may say that ا, و and ی are often used as vowels. They are, however, never called such, but are known as the *weak letters*, because their sound so readily melts into that of the vowel which immediately precedes them.

§ 5. The sound of most of the letters is sufficiently indicated in the Table, though some call for further elucidation. *Alif* has properly the sound of the *smooth breathing* in Greek, *i. e.* the sound of the *hiatus*

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[1] Specimens of all three are given in this Grammar. The Reading Lessons to the end of the Stories are in *Naskh,* and the rest in *Nasta'līq.* The letters are in *Shikásteh.* Printing from metal types is still rare in Persia, most books being lithographed. Hence the student will find a knowledge of all three kinds of script necessary.

heard between two words, the former of which ends and the latter begins with a vowel, as *he eats*. *Alif* has this sound when it begins a word, and also when in Arabic words adopted into Persian it is found in the middle of a word with a ***hamzeh*** (ـٔـ) above it, as in تأدیب. Otherwise Alif has the sound of *ā* (§ 8). Initial Alif is not generally indicated in transcription, it being understood that whenever a Persian or Arabic word in transcription begins with a vowel, in the original it begins with *Alif*. Thus we transcribe ادب, *'A'dab*, politeness, *ádab*, and 'Iṣfahān (اصفهان) is transcribed *Iṣfahān*. In *Persian* the *'Ain* (ع) has exactly the same sound as the initial Alif, the strongly guttural sound which the letter has in Arabic never being heard. *Vāv* (و) is the English *v* except under the circumstances mentioned in § 9. After خ in Persian words the و is almost always silent; when such is the case a dot is placed under the *v* in transcription, as خود, *Khṿud*, 'self', but خود, *Khūd*, 'helmet'. *Yē* (ی) is *y* when it begins a syllable, it is also strictly speaking *y* when it ends the syllable (*vide* § 10). In the latter case, if ی follows *ū* or *ā*, the *yē* is very slightly pronounced and may even be omitted, as جای *jāy*, 'place': *bígūy*, 'speak', often written and pronounced *jā*, *bígū*. But should the *yē* follow *hamzeh*, as in جائی 'a place', the second syllable begins with *hamzeh* and the *yē* is pronounced *ī* (*vide* § 19).

§ 6. *Tē* and *Ṯā* (ت and ط) have one and the same sound in Persian, which is that of the Italian *t*, formed by placing the point of the tongue against the point of the upper teeth, and not against the gum as in English. *Dāl* (د) is a soft *d* formed in a similar manner. *Ṣē*, *Sīn*, and *Ṣād* (ث، س، ص) are in Persian pronounced just like the English *s* in *such*. They never adopt the *z* sound which the English *s* has at the end of words. *Ḥē* and *Hē* (ح and ه) are in Persian pronounced alike, as the *h* in *have*, but ه at the end of a

word is not pronounced after *fatḥeh* (§ 7), except in ده *(dah)*, 'ten', and in cases in which the *fatḥeh* is used by contraction instead of *alif*, as مَه, *mah* for ماه, *māh*, 'the moon'; شَه *shah* for شاه, *shāh*, 'a king'. Nor is the ه pronounced in کِه, *kih*, 'who', 'that', چِه *chih*, 'what', سِه *sih*, 'three', بِه *bih*, 'to', (though it is in بِه *bih*, 'good'). Zāl, zē, ẓād, Ẕā (ذ ز ض ظ) have all alike in Persian the sound of *z*. Rē (ر) is pronounced more decidedly than in English, but less so than in French. Such a word as فقیر *(faqīr)*, for example, must not be pronounced *faqīah*, as Englishmen have a tendency to pronounce such words. *Ghain* and *Qāf* (غ and ق) are gutturals and resemble hard *g* and *k* respectively, but are formed far back in the mouth by a movement of the *uvula* and throat. Great care should be taken not to confound them with the ordinary *g* and *k*, which are گ and ک in Persian. The latter two letters are seldom distinguished from one another in Persian printing, the second stroke of the گ being usually omitted, but in pronunciation they are carefully distinguished.

II. Vowels.

§ 7. In all languages there are three original short vowel sounds, *ă*, *ĭ*, *ŭ*, which when lengthened become *ā*, *ī*, *ū* as heard in Italian. In Persian the three short vowels are represented by the signs *fáthеh* (ـَ), *kásreh* (ـِ), and *ẓammeh* (ـُ) respectively, and these are shortened forms of the weak letters ا, ی and و. The long sounds of the same three vowels are denoted by writing after each short vowel its corresponding weak letter, as دَاشت, *dāsht*, 'he had', اُوست *'ūst*, 'he is', بِیست *bīst*, 'twenty'. The signs for the short vowels are hardly ever actually inserted in Persian, except when *absolutely* necessary to distinguish between words that might otherwise be confounded with one another, as مُهر *muhr*, 'a seal', مِهر *mihr*, 'kindness'. Even in such instances their insertion is optional, as the

reader is supposed to know the meaning from the context and to be able to supply the short vowels from his knowledge of the language.

§ 8. Whenever *alif* occurs anywhere except at the beginning of a word or syllable, (where, to shew that it is long, if it be so, the sign *madd* [ٓ] or 'extension' should properly be placed over it), this letter should be pronounced as a long *ā*. Then in nearly all parts of Persia it has the sound of *a* in *hall*, though very occasionally the flatter sound of *a* in *after* may be heard (*vide* § 5). But note that in ordinary conversation, not only among the uneducated but even among Persians of almost every class, unless they are for some special reason on their guard, the letter *ā* before *n* and *m*[1] in purely Persian words is pronounced *ū*; thus *nān*, bread, is almost always pronounced *nūn*. The same rule applies to a few Arabic words of a similar kind which are of such general use as to have practically become Persian, as *in'ām* (إنعام), 'a gift', pronounced *in'ūm* or even *an'ūm*. This ought not to be imitated but should be observed.

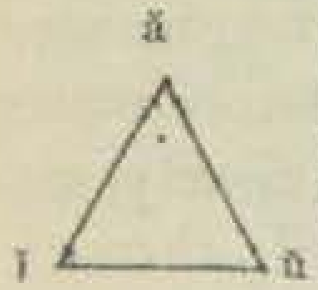
§ 9. *Vāv* (و) preceded by *ẓámmeh* (expressed or understood) sounds like *ū* (Italian). When preceded by *fátḥeh* and not followed by another vowel, the two letters (*fatḥeh* and *vāv*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vāv* is simply the English *v* (*vide* § 5).

§ 10. *Yē* (ی) when preceded by *kásreh* serves to lengthen the sound of that letter (§ 7); the two together are therefore pronounced like *ī* in Italian or *ee* in English. (We might transcribe by *iy*, but it is more convenient to write *bīst* for بِیست than *biyst*, which latter would, strictly speaking, be a more exact transcription.) When *yē* is preceded by *fátḥeh*, the resulting diphthong *ay* or *ai* is now generally pronounced like *ai* in the English word *ail*, though the older sound of *ai* in *aisle* is occasionally heard. The latter sound is

[1] For the working out of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shīrāz.

now, however, nearly obsolete, except in *áib* (عَیب), 'a fault', *Shaiṭán*, 'Satan' (شَیطان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shews all the



Simple vowels: ă, ĭ, ŭ: ـَ, ـِ, ـُ.
Lengthened vowels: ā, ī, ū: ـَا, ـِی, ـُو.
Diphthongs, simple vowels combined: ai, au: ـَی, ـَو.

vowels and diphthongs recognised in Persian. The so-called *majhūl* or 'unknown' sounds of و and ی (*i. e.* ō and ē respectively) are entirely obsolete, except that in most places the *vāv* in the two words دو (*two*) and تو (*thou*) is pronounced long *o*. The sound of *ĕ* as in *gĕt*, *mĕt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fáthеh* and in others by *kásreh*, as will be explained under those signs.

§. 12. The vowel *fáthеh* occurs far more frequently in Persian than does any other vowel, it is therefore of especial importance that the student should pronounce it aright. It has been found expedient to represent *fáthеh* in transcription by *ă*, because when the sound is lengthened it becomes *ā*, but the *fáthеh* has *never* exactly the sound of the English short *a* in *hăt*. It *approaches* this sound, however, in the following, cases: — (1) When followed by ح, ه, or ع, as in the first syllable of أحمد, *Áḥmad*, أعمال, *aʿmāl*, or the last syllable of بَنده *bándah*. (In Isfahán the last *fáthеh* in words ending in ـَه is thus pronounced, but in Shiráz the *fatḥeh* in such cases is pronounced *ĕ*, hence in this book we shall write such words *bándeh*, etc.). (2) When the syllable containing the *fatḥeh* is open (*i. e.* does not end in a consonant), as مَلِکه, *má-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَشت, یَزد, *Rasht*, *Yazd*, especially when the latter of the two is *r*; as گَبر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبر *qabr*, 'a grave', صَبر *ṣabr*, 'patience'.

But as a general rule ***fátheh*** *has the sound of the English* ***u*** *in* ***but, cut,*** *or the dull sound of the vowel of the final syllable in such words as* ***heaven, region,*** *when pronounced* ***heav'n, regy'n.*** If this be not borne in mind, the student's pronunciation will sound very strange to a Persian, and will be extremely unpleasant and incorrect. (The usual English may of writing *cummerbund* for کَمَربَند — *kámarband* — shews how *fatheh* sounds to English ears.)

§ 13. In the Arabic words هٰذَا 'this', ذٰلِکَ 'that', رَحمٰن 'merciful', and in the proper name اِسحٰق 'Isaac', as well as in اِبرٰهیم 'Abraham', اِسمٰعیل 'Ishmael', اِلٰهی *ilāhi* (Divine), etc. when thus written in Arabic style, one of the *fáthehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fátheh* erect, as in the above examples, and calling it *alif i khanjari*, 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *ĭ* in *hit*. But (1) when immediately followed by ح، ه or ع, it assumes the sound of *ĕ*; as اِعتِراف, *i'tirāf* (pronounced *ĕ'tirāf*), اِحتِرام *ihtirām* (pr. *ĕhtirām*): (2) when coming between two words, as in کِتابِ پادشاه *kitāb i pādshāh* (pr. *kitāb-ĕ pādshāh*), it is also pronounced *ĕ*. In this book, however, it will always be transcribed by *i*, except when in certain instances it stands at the end of a word ending in ـِه and is pronounced *yi* or *ī*, when it will be so transcribed (v. § 34).

§ 15. *Zámmeh* is usually and properly a short *u* pronounced as in Italian or as in the words *put, pull.* But before ح، ه، ع and ـٔ it has the sound of a short *o*, as in مُهر, *muhr*, 'a seal' (pronounced *mŏhr*), مُؤمِن *mu'min*, 'a believer', 'believing', (pronounced *mŏ'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلحَمدُلِلّه *al-hámdŏ lillāh*, 'praise to God', *Allāhŏ akbar*, اَللّهُ اَکبَر, 'God is most great'.

§ 16. As in our system of transcription long marks are placed over the long vowels (as بود *būd*),

it is unnecessary to place any distinctive mark over the short ones. A vowel not marked long is always to be pronounced short, ***whether accented or not.*** Note that each short vowel (with the exceptions mentioned above and in § 12) always preserves its proper sound, even before *r*; therefore بَر، بِر and بُر *bar*, *bir* and *bur*, whether occurring as separate words or as syllables in a word, are *not* to be pronounced alike.

§ 17. All the different vowel and diphthongal sounds that occur in Persian are heard in pronouncing the words أَیْ جالینوسِ مُؤْمِن مُنْتَظِرِ اَوقاتِ آیَنْدَهٔ, *Ai Jālinūs i mu'min, múntazir i auqắt i āyándeh ĭ*: 'O believing Galen, thou art expectant of future times'.

Other Orthographical Signs.

§ 18. *Madd* (ٓ) is a sign of prolongation (it is really an *alif* written crosswise above the line) which occurs only above *alif*, and the *alif* so marked is almost always at the beginning of a word. (The exceptions are only a few Arabic words, as قُرآن 'the Qur'ắn', آلهی *ilắhi*, 'divine', and the explanation of this method of writing will be found in any good Arabic Grammar.)

§ 19. *Hamzeh* (ٔ) is a small ع written above the line. Its proper sound is the same as that of *alif*, for which it is a substitute, *i. e.* it represents a *hiatus*, and it will be represented in this book by the same sign (') as *alif*, when required: as مَسْأَلَه or better مَسْئَلَه [*más'aleh*, 'a matter under discussion', 'a moot point']. At the end of words ending in ۀ ـَ, the *hámzeh* sometimes *seems* to have the sound of *y*, as خانَهٔ نَوکَر *khắneh yi naúkar*, 'the servant's house', but it is now considered rather better not to write the *hamzeh* in such a case. At one time the *hámzeh* had to be written, but it had then its proper sound, for the words were pronounced *khắneh i náukar*. But as the pronunciation has now changed and the unwritten *y* crept in, Persians rarely write the *hámzeh* between such words. It is, however, inserted in this Grammar for the convenience of the student.

§ 20. *Jazm*, 'amputation', or *Sukūn*, 'silence' (ـْ) is a sign which shews the absence of a vowel after the consonant above which it stands. At the end of a word it is called *jazm*, elsewhere *sukūn*. E. g. سَلْطَنَتْ *sáltanat*, where the *sukūn* and *jazm* shew that the ل and ت are not followed by a vowel. This sign is, however, never used except when absolutely necessary; in this respect it is treated like the signs for the short vowels. The word above given is therefore generally written سلطنت, the reader being supposed to know the vowels and where they occur.

§ 21. *Tashdīd*, 'strengthening' (ـّ), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تلفّظ, *taláffuz*, 'pronunciation', تشكّر *tashákkur*, 'thankfulness', امّا, *ámmā*, 'but'. English students should be careful always to give the double pronunciation to a consonant which is *tashdīded*, and not, e. g., to say *ámā* for *ámmā*.

§ 22. *Váṣleh* (ـٱ), 'union', is a mark sometimes placed above the *alif* of the Arabic article ال (*al*) to shew that it loses its vowel and has the last vowel of the preceding word carried over to take its place and thus unite the two words into one, as أميرُ ٱلمؤمنين *Amíru' lMu'minín*, 'Commander of the Faithful'. It must not be confounded with *Madd* (ـٓ).

§ 23. *Tanvín*, 'Nūnation', or *Nūnu'ttanvín*, 'the *Nūn* of *Nūnation*', is the name given to the doubled short vowel signs (ـً, ـٍ, ـٌ) which sometimes occur at the end of Arabic words: the signs are then read *-ăn*, *-in*, *-ŭn* respectively. They are not used with purely Persian words.

§ 24. The eight letters ث, ح, ص, ض, ط, ظ, ع and ق are never found in purely Persian words, except that ص is used in صَد, *ṣad*, 'a hundred', شَصْت *shaṣt* 'sixty', and a few Arabicised proper names, as اصفهان 'Iṣfahán'. So also ط is sometims used, e. g., in طپيدن or تپيدن (*tapīdan*) to palpitate. When they occur otherwise they shew the word to be either Arabic or Turkish. But ث, ض, ط and ع are distinctively Arabic, whereas پ, چ, ژ and گ never occur in Arabic words, having been added to the alphabet by the Persians.

§ 25. The reason why so many *s* and *z* sounds occur in Persian is that Arabic words introduced into the language have to be written as in Arabic. In the latter tongue the sounds of ث, س, ص and again those of ذ, ز, ض and ظ are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed in Persian. There is also a great difference between the Arabic and the Persian sound of غ (*ghain*).

§ 26. The Arabic letters were originally 22 in number, and were arranged in the same order as in Hebrew, Syriac and Aramaean, *i. e.* in the order shewn in the following collection of unmeaning words, and from this order their numerical value is taken. This arrangement is called *Abjad,* from the first word of the series. It will be seen that the Arabic letters added later are arranged at the end. The numerical value is attached to each letter.

أَبْجَد هَوَز حَطِّي كَلَمَن سَعْفَص قَرَشَت – ثَخَذ ضَظَغ

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1

§ 27. The Arabic numerals now used in Persian are:

۰	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰	۱۰۰	۱۸۹۹	۱۹۰۰
0	1	2	3	4	5	6	7	8	9	10	100	1899	1900

The apparent strangeness ot the fact that these numbers seem to be written and read not from *right* to *left* but from *left* to *right* is due to the circumstance that in Arabic, from which the Persians have borrowed this system of notation, the smaller number is *read* as well as *written* first: thus an Arab would read 1899, 'nine and ninety and eight hundred and one thousand'. This, however, a Persian does not do. The *Siyāq* notation is given in Appendix C to this Grammar.

No signs to represent punctuation are used in Persian, except that sometimes a *lakht* (—) is employed to denote a pause, and the sign (ـٮـ) above the first word of a new sentence. But these are often omitted.

Accent.

§ 28. The Accent in Persian presents no difficulty, though the following rules may be found useful. As already mentioned, the accent *does not lengthen a short vowel* if it falls thereon.

1. The accent never falls on any syllable fárther than the third from the end (antepenultimate), *except* in such instances as those in which Rule 4 necessitates this: as, *málikeh* (ملکه) 'a queen', *sáltanat* (سلطنت) 'a kingdom'; but *mí-namāyand* (مینمایند) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tashdīded* (§ 21) letter — which is the same thing, — that vowel has the accent, except when a long vowel (other than in such instances as are mentioned in Rule 3) occurs in the same word nearer to the end, in which case the said long vowel takes the accent: E. g. *bándeh* (بنده), 'a slave', *tavānīst* (توانست), 'he could', *āfarīnándeh* (آفریننده), 'Creator', *muzáffar* (مظفّر), 'victorious', *múntazir* (منتظر) 'expectant', *Khudāvánd* (خداوند) 'Lord'; but, *farmūd* (فرمود), 'he commanded', *ʿattār* (عطّار), 'a perfumer'.

3. The appended termination -*ī* (as *bádī*, 'wickedness (بدی) from (بد) *bad*, 'wicked', *ʿÁrabī* (عربی), 'Arabic', from (عرب) *ʿArab*, 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *izāfeh* (§ 40) and -*rā* (§ 41) and the parts of the verb *ast* (§ 40, Words), do not take the accent whether they contain long vowels or not: E. g. *níkī* (نیکی), 'goodness', *sháhrī* (شهری), 'a city, citizen, belonging to a city', *dādand* (دادند) 'they gave', *dādīd* (دادید) 'you gave', *kitābashān* (کتابشان) 'their book', *ūrā* (اورا), 'him', *shīrīnast* (شیرینست), 'it is sweet'. But when -*ī* followed by *kih* is added with the meaning 'the ... who', 'the ... which', § 41, the -*ī* often has the accent, especially when the definite article in English is emphatic; as *kitābī́ kih dāram* (کتابی که دارم) '*the* book which I have'.

4. The particles *mí*, *bi*, *na*, *ma*, prefixed to tenses of the Verb formed from the *root* (Lesson XI.) take the accent: when prefixed to tenses formed from the Infinitive (Lesson X.) none of them except *na* takes the accent, but *na* always does: E. g. *mí-āvarand* (می آورند), 'they bring', *mí-diham* (میدهم), 'I give', *bí-dihīd*

(بدهید) 'give ye', *bí-rau* (برو), 'go thou', *má-kunid*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mí-farmūd*, (میفرمود) 'he was commanding', *mí-gúftand* (میگفتند) 'they were saying', *bi-ráft* (برفت), 'he went': but *ná-mífarmūd*, 'he was not commanding', *ná-mi-raftand*, (نمیرفتند) 'they were not going'.

5. In cases not covered by the preceding rules, if a word contains only one long vowel or diphthong, the accent falls on it; if two or more, the accent falls on the one which is nearest to the end: E. g., *āgāhānīd* (آگاهانید) 'he informed', *pādsháh* (پادشاه), 'a king', *pādshāhā́n* (پادشاهان) 'kings', *kitābhā́* (کتابها), 'books', *badīhā́* (بدیها) 'wickednesses', *níkʻar* (نیکتر), 'better', *niktarín* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *ā́yā*, *ámmā*, *ā́njā*, *kújā*, *ḥā́lā*, *báli*, *yáʻni*, *hárchand*, and a few others, including most compounds of *har*, 'every': so also in *ní́kū*, 'good', and words ending in *ū* generally: as *yā́bū*, *nírū*.

6. In compound words the accent of the latter of the two prevails: E. g. *āshpaz-khā́neh* (آشپزخانه), 'cook-house', *ṣāḥib-zā́deh* (صاحبزاده) 'gentle-born', *ṣāḥib-mánṣab* (صاحبمنصب) 'office-holder', *mír-gházab* (میرغضب) 'executioner', *Parī-rū́* (پریرو) 'fairy-faced', *chahār-pā́y* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard *as well as* the one above mentioned, as *sáltanát*, *málikéh*, *múntazír*, but this does not require any explanation. In questions and also in emphatic assertions the place of the accent is also often changed, as in all languages.

Reading Exercise.

در شهری انبارِ پنبهٔ بدُزدی رفت — پنبه فروشان نزدِ پادشاه شکایت آوردند — پادشاه هرچند که تجسّس فرمود دزد را نیافت — امیری عرض کرد که اگر فرمانِ سُلطان باشد دُزدان را میگیرم — پادشاه ویرا امر فرمود که — چنین بکُن — آن امیر به خانهٔ خود رفته خورد و بزرگ

شهر را به بهانۀ ضیافت طلبید — چون همۀ مردمان جمع شدند امیر
بآن مجلس در آمده بر روی هریك از ایشان نظر افکند و گفت چه بسیار
بیحیا و احمقند اشخاصیکه پنبه دزدیده بدینجا آمدند و ریزههای پنبه در
ریشهایشان جای گرفته است — چند نفر از حاضرین اینرا شنیده فی
الفور ریشهای خویشرا بدستهایشان پاك کردند و معلوم شد که دزدان
کدام اند

Transcription (with Accents).

Dar sháhri anbā́r i pánbeh-ī bi-dúzdī raft. Pánbeh-farūshā́n názd i pādshā́h shikā́yat ā́várdand. Pādshā́h, hárchand kih tajássus farmū́d, dúzd-rā ná-yāft. Amī́ri ʿarẓ kard kih, Ágar farmā́n i Sulṭā́n bā́shad, duzdā́n-rā mī́-giram. Pādshā́h vaírā amr farmū́d kih, Chinī́n bī́-kun. Ā́n amī́r bih khā́neh-y-i khṿúd ráfteh khṿúrd va buzúrg i sháhr-rā bih bahā́neh-y-i ẓiyā́fat ṭalabī́d. Chūn hámeh-y-i mardumā́n jamʿ shúdand, amī́r bi-ā́n májlis dar ā́madeh bar rū́-y-i hár-yák az īshā́n ná ̱zar afkánd va gúft, Chih bisyā́r bī-ḥayā́ va áḥmaq-and ashkhā́ṣī-kih pánbeh duzdī́deh badī́njā ā́madand va rīzehhā́-y-i pánbeh dar rīsh-há-y-ishān jāy girífteh ast. Chánd náfar az ḥāẓirī́n, ī́n-rā shinī́deh, fi'lfaur rīshhā́-y-i khṿī́sh-rā bi-dasthā́-y-i-shān pā́k kárdand, va maʿlū́m shud kih duzdā́n kudā́m and.

(For translation see the Key).

First Part.

Elements of Persian Grammar.

First Lesson.

Nouns and Adjectives.

§ 29. The Persian, like all other Aryan languages, at one time recognised the distinction of gender. The modern Persian language, however, has entirely lost all consideration of gender, as far as the grammatical relations of words are concerned, if we except a few constructions borrowed from the Arabic, which affect

Arabic nouns and adjectives only. These will be dealt with in Part II. Persian nouns which from their meaning denote females are from a grammatical point of view treated exactly like all other nouns. In most instances the words denoting the two sexes are distinct from one another, as:

Masc.	*Fem.*
Pídar, father.	*Mádar*, mother.
Písar, son.	*dúkhtar*, daughter.
Shíshak, wether.	*mísh*, ewe.

Masc.	*Fem.*
asb, horse.	*mādiyán*, mare.
khurús, cock.	*mākiyán (murgh)*, hen.
ágā, master.	*khánum*, mistress.

When this is not the case the distinction is denoted by adding the word *nar*, 'male', or *mádeh*, 'female', as *gāv i nár*, 'an ox', *gāv i mádeh*, 'a cow'. In both nouns and Personal Pronouns (as will be explained in due course) a distinction is often made between words which denote *animate* and those which denote *inanimate* objects, but this is not a distinction of *gender*.

§ 30. All *case-terminations* have also disappeared in Modern Persian, both in Nouns and Pronouns. The noun has therefore only one form in the singular and one in the plural. It is convenient, however, when the Noun is the Subject in a sentence to say it is in the Nominative, when it is the Object of a Verb or follows a preposition, to speak of it as in the Objective case. In this we follow the analogy of the French language, to which in this and many other respects the Persian language from a grammatical point of view most nearly approaches.

When a noun is the Nominative of Address, it may have the Interjection *Ai*, 'O', prefixed, or a long *ā* affixed to it; as *Ai mard*, or *Mard-ā*, 'O man'. But the noun may also stand alone.

When a noun is the Object of a *Verb*, it may in certain cases have the Postposition *-rā* (§ 41) affixed

to it. But these are not case terminations, as *-rā* is *never* used when the noun is governed by a preposition, and cannot therefore be said to form the Objective case.

§ 31. The Plural of all Nouns in the modern *spoken* language may be formed by adding the termination *-hā* to the singular: as, *mard*, 'a man', *mard-há*, 'men': *zan*, 'a woman, *zanhá*, 'women': *kitāb*, 'a book', *kitābhá*, 'books'. This applies to Arabic words introduced into the language as well as to purely Persian words, although Arabic nouns frequently retain their own peculiar plurals (*vide* Part II., Lessons XVII—XIX). In *writing* also the termination *-hā* may be, and frequently is, attached without distinction to all nouns to form the plural. But elegant writers still consider the old rule of Classical Persian Grammar worthy of some degree of attention. This is, that nouns denoting creatures with life form their plural by adding *-ān*, those without life by adding *-hā* to the singular. In conversation, however, the use of *-ān* as a mark of the Plural is very limited.

§ 32. Adjectives undergo no change for gender or case, nor for number when they are used in connexion with nouns or as the predicate in a sentence. When used as substantives they form their plural in the same way as do nouns. The *-ān* termination then marks *persons*, and the *-hā* may denote things: as *nīk*, 'good', *nīkán*, 'good people', *nīk-há*, 'good things': *buzúrg*, 'big, great', *buzurgán*, 'great people', *buzurg-há*, 'big things'.

As a general rule (for exceptions *vide* Lesson II., § 38) the adjective *follows* its noun and is united with it by the *izāfeh*[1] or particle *-i*; as, *mardān i nīk*, 'good men', *kitābhā-y-i buzurg*, 'big books'.

§ 33. The Verb generally comes last in a sentence. Nouns denoting inanimate objects generally require the verb to be in the *singular*, even when the noun is in the *plural*. Conversely, nouns of multitude

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[1] For a fuller explanation of the *izāfeh*, *vide* Lessons II. and XXV (§§ 40 and 208).

require the verb to be in the *plural* even when the noun is in the *singular*.

There is no definite Article in Persian, the need for it being supplied in another way (*vide* § 41).

Words.

Pídar, father.
mādar, mother.
barādar, brother.
khvāhar, sister.
[1] *báchcheh*, child.
Písar, son, boy.
dúkhtar, daughter, girl.
kitāb, book.
mard, man.
zan, woman, wife.
Pír, old, aged.
javán, young, a youth.
[2] *khaíli*, very, much, many.
buzúrg, large, big, great, elder.
kūchik, small, little, young.
khvub, *nīk*, *nīkū*, good.
bad, bad.
shakhs, a person.
nah, *na*, not, no.
ast, is.
nist (= *na-ast*), is not.
and, they are.
hástand, they are.
nīstand, they are not.
būd, he, she, it was.
būdand, they were.
ínjā, here.
ānjā, there.
īn, this.
ān, that.
jā, *jāy*, place.
nīz, also.
ámmā, but.
hālā, now.
āyā (asks a question, like Lat. [-ne]).
va, *o*, and.
yā, or.
báli, yes.
khair, *na khair*, no.

Exercise 1.

Pídar pír ast. Mādar javán ast. Barādar buzúrg ast. Khvāhar kūchik ast. Mard va zan nīk and. Dúkhtar písar nist. Ān písar khaíli khvub ast. Báchcheh kújā'st? Ínjā ast. Āyā pídar va mādar ānjā and? Khair, ínjā nístand. Pídar va mādar va písar va dúkhtar ínjā hástand. Pidarān nīk and va mādarān javán and. Mard i nīk ínjā ast. Písar i buzúrg javán nist. Kitābhā kūchik ast. Mard i pír ínjā būd. Javānān nīz ānjā būdand, ámmā kitābhā ānjā náh būd.

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[1] In the plural this word has not the *tashdid*.

[2] *Khaili*, used in the sense of *many*, is followed by a noun in the singular, as is *chand*, 'some', 'several': e. g. *khaili nafar*, *chand nafar*, 'many persons', 'some persons' (compare use of singular with cardinal numbers, § 53). *Chandān* is often used as meaning 'many', *chandān gunjishk*, 'many sparrows'.

Translation 2.

The girl is big. The father is not good. The child is very small. The man and the woman are here. Where is the woman? The good father and the good mother are there. The boy is not good. That book is small. Where is the little child? The mother is old and the boy is young (*kū́chik*). The brother and the sister are here. The boy or the girl. Where was the sister? The good brother was there, but the old mother was here.

Conversation.

Question.	*Answer.*
Dúkhtar kújā'st?	Dúkhtar ā́njā nīst, ī́njā'st.
(Ā́yā) pídar nīz ā́njā ast?	Pídar ī́njā nīst.
(Ā́yā) pídar mard i nīkū ast yā nah?	Bálī, pídar mard i nī́kū'st, ámmā pisar khaílī bad ast.
Pisarhā́ buzúrg and?	Khair, buzúrg nī́stand, khaílī kū́chik and.
(Ā́yā) pídar va mā́dar pír and?	Bálī, pír and, ámmā khaílī pír nīstand.
Khyā́har ī́njā'st yā ā́njā'st?	Khyā́har ī́njā nīst, ámmā mā́dar va dúkhtar ī́njā hástand.
Zanhā́ va bachehhā́ va mardhā́ yi khyub kújā hástand?	Ī́njā bū́dand, ámmā ḥā́lā nī́stand.

Second Lesson.

Nouns and Adjectives (continued). *Iẓā́feh.*

§ 34. When a noun or adjective ends in a vowel sound and is immediately followed by a word or affix beginning with any vowel except *ī*[1], a *y* is as a general rule inserted after the final vowel of the previous word for the sake of euphony. E. g. *dā́nā*, 'wise', *dānāyā́n*, 'the wise' (sapientes); *dā́nā-y-and*, 'they are wise': *kitābhā́ yi buzúrg*, 'big books': *bádī yi shanī́'*, 'shameful wickedness': *mardā́n i dānā yi nīkū*, 'wise and good men'. (Note that in Persian in such phrases

[1] Of course the following word, to require the inserted *y*, must be closely united in the sentence with the preceding, e. g. as an adjective with the noun it qualifies. If the *ī* begins the second word, the *y* is inserted, but not if the *ī* begins an affix or enclitic: e. g. *riẓā-y-i īzadī*, 'the Divine approval'; but *shumā-īd*, 'you are'.

the 'and' is omitted and the *izā́feh* comes between the two adjectives). After *ā* and *ū* (ا- and و-) this inserted *y* is written ی,[1] but after ی or ه (which is practically a vowel-ending, as the ه is not pronounced) the *y* is sometimes represented by a *hámzeh* and sometimes not written at all, though always pronounced, as بدیٔ شنیع or بدی شنیع, *bádī yi shanī́'*: خانهٔ خوب or خانه خوب, *khā́neh yi khūb*. (*Vide* § 19). The euphonic *y* is *never* inserted before *ast*, 'is', but the vowel of that word is often omitted, as *kujā́st* (کجاست) for *kújā ast* (کجا است) In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجایند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *ā́madeh-am*, *ráfteh-and*.

§ 35. The four nouns *darákht*, 'a tree, plant', *gunā́h*, 'a sin', *cháshm*, 'an eye', *súkhan*, 'a word', in writing generally have their plurals in *-ān*, though not in ordinary conversation. In writing, the words

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[1] In Arabic words which end in (اء) *Álif Hámzeh*, if the *hámzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kásreh*: as علماء اسلام (*'ulamā́ i Islā́m*), or علمای اسلام (*'ulamā -y-i Islā́m*), "the religious authorities (learned men) of Islā́m". The former method of writing is the older, but the latter method is now permissible. When a noun or adjective (Arabic) ends in یٰ (*-ā'*) and is followed by the *izāfeh*, the یٰ is changed into ا (*-ā*) and the ی then inserted; as دعوی (*da'vā'*), but دعوای ایشان (*da'vā-y-i ishā́n*) "their claim". If the noun ending in یٰ be a Proper name, this is not allowable, but the *izā́feh* is represented by a *hámzeh*: as عیسی (*'Ī́sā'*) "Jesus", موسی (*'Mūsā'*), "Moses": but موسیٔ نبی (*Mūsā-y-i nabī*), "The Prophet Moses". Note that in this form the *alif i khánjarī* (or upright *hámzeh*) over the ی is omitted, as in fact it often is in such words even when they are not followed by *izā́feh* (*Vide* § 155, *fin*).

abrū,[1] 'eyebrow', *giyáh*, 'grass', *ákhtar* 'a constellation', may also take *-ān*, — probably because regarded as *animate*, — but with these words the *-ān* is really obsolete at the present time in speech.

§ 36. In the written style (and the same rule applies to set speech, as in a sermon or oration), nouns ending in ـَه and denoting animate beings change the ه to گ (*h* to *g*) before adding the plural termination *-ān*; as, *bachagán*, *bandagán* (from بنده *bándeh* 'a slave, servant'). The reason of this is that such words once ended in *k* in the singular (*bándak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write بندهگان, for the word should be بندگان, though when *-hā* is the plural termination both *hs* should be written (e. g. خانهها).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarín* to the Positive: as, *khvub*, *khvúbtar*, *khvubtarín*, 'good, better, best': *buzúrg*, *buzúrgtar*, *buzurgtarín*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hameh* (از همه), 'from all', 'than all', being employed instead. The Comparative has a plural — formed according to the general rule, — but the Superlative has none. If two or more superlatives qualify one and the same noun, the *-īn* of all the superlatives except the last is elegantly omitted: as, *Shahr i Kirmán dar ayyám i sábiq yáki az mu'tabártar va pur-jam'iyyattarín sharhá yi Īrán būd*, 'The city of Kirmān in former days was one of the most important and most populous cities of Persia'.

§ 38. As a general rule all Cardinal numbers and all Demonstrative and Interrogative Adjectives (including all those given in the list of words prefixed to Exercise II.) must *precede* the nouns they qualify,

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[1] So also other parts of the body, as: — *mūžagán* (pl. of *mūžeh*), 'eyelashes' (though now *mužgán* is used as the singular and its plural is *mužgānhá*): *angushtān* (fingers), *rukhān* (cheeks), *labān* (lips), *gīsuvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard*, 'that man': *kudām shakhṣ?* 'which person?'. Superlatives, ordinals, and the adjectives *bisyār*, 'many', *dīgar*. 'other', *khṿub*, 'good', *'ajab*, 'wonderful, fine', *chand* 'some, several', and a few others may precede their noun or follow it. (But when *chand* means 'how many?', it must precede its noun, as it is then an interrogative). When the adjective precedes the noun it does not take *iẓāfeh*, when it follows the noun the *iẓāfeh* is required. *Hámeh*, 'all', if regarded as a noun, requires *iẓāfeh* after it. as *hámeh yi mardumān*, 'all (of) men': but if regarded as an adjective it does not take *iẓāfeh*, as *hámeh mardumān*, 'all men'.

§ 39. When an adjective is the Predicate in a sentence it does not take *iẓāfeh* before it; as *ān zanān khṿushgīl and*, 'those women are fair'.

§ 40. The *Iẓāfeh* is merely the shortened form of the Avestic *yo*, 'who, which' (§§ 208, 209). When it comes between two *nouns* it is translated by 'of', as *kitāb i mādar*, 'the book of the mother' = 'the mother's book'. Such a sentence as 'This book is that man's', 'this house is that woman's' is rendered by *īn kitāb* ***az ān i*** *ān mard ast*, *īn khāneh* ***az ān i*** *ān zan ast*, in the older literary style, but by *īn kitāb* ***māl i*** *ān mard ast*, *īn kāneh* ***māl i*** *ān zan ast*, in the modern language. (*Māl* means 'property': in the spoken language it often denotes a horse or other animal for riding.)

In answering a question courtesy demands that a portion of the words of the question should be used again and not that a mere affirmative or negative reply should be given'. E. g. *ásb i márā dīdī?* 'Didst thou (did you) see my horse?': *Khair, Ṣāḥib, ānrā ná dīdam*, 'No, Sir, I did not see him'.

Words.

Andak, a little (time).
Īn, this.
ān, that.
hamān, that very, the same.
hamīn. this very, the same.
chih taur, *chih qism*, *chih jūr (vulgar)*, what sort of?
zamīn, land, country.
mulk, country.
shahr, city.
qáryeh, town.
deh, village.
-am, I am.
-ī (*or* ی—), thou art.
ast, he, she, it is.

kudām, which?
chih, which? what?
chih nau', what kind of?
chigūneh, what sort of; how?
ánqūneh, that sort of.
ínqūneh, this sort of.
ánqadr, that much.
ínqadr, this much.
chih qadr, how much?
har, every, each.
hámeh, all.
hīch, no none: any.
nīm, half.
āmad, he came (she, it).
āmadand, they came.
raft, he (she, it) went.
raftand, they went.
ū, he, she.
án qism, *ān nau'*, *ān jūr* (*vulgar*), — that kind of.
fulān, a certain, such and such a.
ín qism, *ín nau'*, *ín jūr* (*vulg.*), — this kind of.
hamchinín, such as this, such a.
hamchinān, such as that.
Khāneh, house.
naúkar, servant.
láleh, child's manservant.
dāyeh, nurse.
khidmatkār, maidservant.
chīz, thing.
daryā, sea.
savār i, mounted on.
ṣāḥib, owner, master; Mr. (of Europeans).
bāgh, a garden.
rāh, a road.
kūcheh, a lane.
maidān, square of city.
bāzār, market, street with shops.
asb, horse.
khar, *ulāgh*, — ass.
sag, dog.
gúrbeh, cat.
gāv, ox, cow, bull.
gūsfánd, a sheep.
qāṭir, a mule.
dar, in, into: a door.
bi (*bih*), to, for.
az, from, out of: than (*after Comparative*).
bā, along with.
bar, *bar rūyi*, on, on top of.
birūn az, out of, out from.
bí-deh, give thou.
bí-dihid, give ye.
-īm, we are.
-īd, you are.
-and, they are.
hástam, I am.
hásti, thou art.
hást, he, she, it is.[1]
hástīm, we are.
hástid, you are.
hástand, they are.

[1] *Hast* denotes he (she, it), is, *i. e.* exists; as *khudā hást*, 'There is a God', 'God exists': but *ast* means *is* merely, as *ū nīk ast*, 'He is good'. This distinction, however, does not apply to the rest of the persons of these two defective verbs, which it is convenient to call the verb *Hast* and the verb *Ast* respectively. *Hast* is sometimes used merely as an emphatic *ast;* as, *Shīrāzī ham hast*, 'he *is* moreover a Shīrāzī'. The verb *Ast* may be joined on to the preceding word, and then loses its initial *alif* in all the persons and becomes a mere enclitic affix.

The words *nah*, 'not', *mah*, 'don't', *bih*, 'to', may be written as part of the following word and then lose the final ه, as بخانه *bi-khaneh*, 'to the house', instead of به خانه *bih khāneh;* نرفت *na-raft*, 'he did not go', instead of نه رفت *nah raft*. *Az* is sometimes treated similarly and then becomes *zi* (ز), as *ziānrū* or *zānrū* instead of *az ān rū*, 'from that aspect', 'because' (زانرو

Exercise 3.

Ín qism khāneh khyub ast. Ān mard javān nīst. Bachehhā savār i qāṯirhā-y-i naukarhā-y-and. Ān dúkhtar dar sháhr nīst, dar déh ast. Ín chīh chiz ast? Pídar i ān báchcheh -y-i nīkū kújā'st? Dar maidán i sháhr ast. Zamīn hást va daryā hást. Sag-hā -y-i shahr dar kūchehhā -y-and, ámmā dar bāgh nīstand. Asbhā -y-i khyúb dar rāh būdand. Dúkhtar i kūchik īnjā'st? Khaīr, īnjā nīst, dar sháhr ast. Gūsfandhā va gāvhā dar ān zamīn bisyār hástand. Dar khānehhā -y-i shahr kháilī gúrbeh va ság būd. Kújā id? Dar bāgh i khāneh īm. Chīh nau' bāgh ast? Bāgh i khyub ast, ámmā kūchik ast.

Translation 4.

In this land are (*is*) many horses, cows, sheep, mules and asses (*horse and*, etc.). That dog came out of this house. The cities of that land were many. The brother came along with the sister. Give a book to the brother of the maidservant. The children's manservant came from the city. What sort of a horse is that? This kind of garden is very good. The sea is larger than the land. The boy is smaller than the girl. The village is large, the town is larger, but the city is largest of all (from all). All the men and women of that large village came to the square of the city. Where are those houses? They are in such and such a village.

Conversation.

Question.	*Answer.*
Dāyeh-y-i bachehhā kújā būd?	Dar kūcheh būd va bi-maidān āmad.
Ān chīh chīz ast?	Sag ast, ámmā khailī buzúrg nīst.
(Āyā) dúkhtar i fulān zan bi-sháhr āmad?	Bálī, bi-shahr āmad, ámmā ḥālā dar déh ast.

for ارزان‌تر). Persian words must not be divided in printing or writing in Persian character in such a way as to put one part of the word on one line and the rest of it on another, unless in the case of compounds: but even then it is better for the whole word to be on the one line.

(Áyā) hár gúrbeh kūchīktar ast az har sag?	Khair, har gúrbeh az har sag kūchīktar nīst; hámeh-y-i sag-hā buzúrg nīstand.
Zan i pídar i ān báchcheh az maidān āmad yā ná-y-āmad?	Ná-y-āmad, ámmā khidmatkār va dāyeh va dīgar naukarhā yi barādar i ān dúkhtar i kūchik āmadand.
Ásb i fulān shakhṣ dar kūcheh ast?	Báli, ásb i ān márd dar kūcheh ast, va qāṭir i barādar i ṣāḥib i ān bāgh dar maidān būd.
(Áyā) ān zan dúkhtar i ṣāḥib i īn ulāgh-hā nīst?	Báli, ṣāḥib i īn ulāgh-hā pídar i ān zan ast.

Third Lesson.

Use of *-rā* (را) and *i* (ی-).

§ 41. *Article.* There is no definite Article in Persian, but its place is in some measure supplied in certain instances by the use of the affixes (را) *-rā* and (ی) *-i*.

Rā is a *postposition,* the only one in ordinary use in modern Persian. In Pahlavī it meant 'for the sake of', and in this sense it still exists in the strengthened form *ba-rā-yi,* 'for, for the sake of', which is a preposition. *Rā* has its original meaning not only in old Persian writings but also in the word *chirā,* 'why'? (= for what?) which is in common use. *Rā* also means 'to', and may be still used in this sense in writing, thus taking the place of *bi:* as *ūrā gúftam,* 'I said to him'; *ūrā kitāb dādam,* 'I gave him a book'. But this use of *-rā* to denote the Latin Dative can hardly be said to exist in ordinary conversation at the present time. *In the modern spoken language the proper use of -rā is to denote the direct object of a verb,* especially when the direct object is *definite.* Hence *-rā* is attached to the direct object of the verb when the direct object, (1) is a noun which in English has the definite Article; as, *ásb-rā zīn kun,* 'saddle *the* horse': (2) is the proper name of a person or place; as, *Tahrān-rā dīdam,* 'I saw Tehrān': (3) is a noun qualified by *ān, īn* or some similar demonstrative adjective (§ 38); as, *ān, kitāb-rā girīftam,* 'I took that book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudā nikān-rā nigāh mī-dārad,* 'God

preserves the good': (5) is a noun followed by *-ī* and *kih* (*see* § 42); as, *márdī-rā kih gurīkht girīftīm*, 'we seized the man who fled': (6) is a Personal Pronoun or its equivalent; as, *īn-rā bí-shinau*, 'hear this'. *Kī-rā dīdī*, 'whom didst thou see?' In all such instances the object is *defined*, and in all of them the *-rā* is therefore required in the modern language. (In the Classical language it is sometimes omitted when the direct object is *inanimate* though definite, but this is not now correct.)

Even when the direct object of the verb has nothing to make it definite but requires something to distinguish it from the subject, *-rā* ***may*** be appended to the object, especially if (1) the object be a person, or (2) consist of a considerable number of words: as, (1) *Pādsháh gadāī-rā dīd*, 'The king saw a beggar'; (2) *Dar sháhr chāī va qáhveh va shákar va qand va nān-rā kharīdīm*, 'In the city we bought tea and coffee and sugar and loaf-sugar and bread'.

Note that the *-rā* comes at the very end of the whole collection of words that go to make up the logical object in such a sentence as that last given. The same rule holds if the logical object consists of a noun followed by a number of adjectives or by another noun in apposition: as, *ān márd i pīr i bulánd-qádd i lāghir-rā dīdam*, 'I saw that tall, thin old man': *Sharīrān Suqrāt i failasūf-rā kúshtand*, 'Wicked men slew Socrates the philosopher'.

When the direct object includes the word *chih*, 'what', and denotes something *inanimate*, the *-rā* is rarely used; as, *chíh kitāb gúftīd*, 'which book did you say?'

Rā must *never* be used (*a*) when the noun is governed by a preposition (as it would be used were it the termination of the objective case, which it is *not*, *vide* § 30): or (*b*) with any word that is not the direct object (or part of the direct object) of a verb: unless the *rā* is used in the sense of *to*, or, especially in letters, with the meaning of *at*, *on*; as *ān rūz -rā*, 'on that day'.

§ 42. The affix-*ī* in Persian is used, especially in writing, to express the sense of the English indefinite

article *a* or *an*, as *kitābī*, 'a book', 'a certain book'. The noun, however, may express the indefiniteness without the addition of any such affix, for the word *kitāb* by itself may mean either '*a* book' or '*the* book', or simply '*book*'. The use of *-ī* in this sense is rare in conversation, *yak* ('one') prefixed to the noun generally taking its place, as *yak kitāb*, 'a book, one book'. If both are used the meaning is strengthened, as *yak qadrī*, 'a small quantity, a very little.'

When followed by *kih* ('which, who, that'), the *-ī* may often be translated by 'the'; as, *mardānī kih mī-āmadand*, '*the* men who were coming'; *zanānī-rā kih ānjā būdand dīdand*, 'they saw *the* women who were there'.

When the word to which the *ī-* is to be attached ends in ـه or ی, the affixed *-ī* is written (ۀ) or merely a *hámzeh* is appended, but the long sound of the *-ī* is retained, as خانهٔ, *khāneh-ī*, a house: صوفیٔ, *Ṣūfī-ī*, 'a Ṣūfī'. When such words are immediately followed by *ast*, the *hámzeh* is dropped and ی is inserted after the *alif* of *ast*, as خانهایست *khāneh īst*, 'it is a house': آنجاصوفی‌ایست *ānjā Ṣūfī īst*, 'a Ṣūfī is there'.

The affix-*ī* may come either (*a*) between the noun and its qualifying adjective, in which case the *izāfeh* (§ 32) is omitted; as, *márdī khūb*, 'a good man'; or (*b*) after the adjective, in which instance the *izāfeh* is retained between the noun and the adjective: as, *márd i khūbī*, 'a good man'. The latter form is now far more usual in speaking, though it *might* give rise to a mistake; for *mard i khūbī* might mean 'the *or* a man of goodness', through this idiom is hardly Persian.

The student should bear in mind that not every *-ī* at the end of a word is the affix which is explained in this paragraph. For the final *-ī* may (a) be an adjectival termination (as *Iṣfahānī*, 'belonging to Iṣfahān, a native of Iṣfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *nīkī*, 'goodness'); or (c) it may be a verbal termination, (as *āmadandī*, 'they would come'; *gúftī*, 'thou didst say': *to mard i nīkī*, 'thou art a good man'). These will be explained each in its proper place.

§ 43. A question is generally in conversation denoted merely by the tone of voice. In writing it

is often marked by the word *āyā* (= Lat. *-nĕ*), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Mágar* is sometimes used instead of *āyā*, it may occasionally be rendered by 'perhaps', and often introduces an objection, sometimes even implying that the answer 'no' is expected (Lat. *num*), as *Mágar ān kār khụúb ast*, 'Is that a good action?'

§ 44. After such words as *qádrī* and other partitives the singular is used when the English idiom would require the plural; as, *qádrī húllū*, 'a quantity of peaches'. (*Vide* also § 55.)

Words.

Dắr-am, I have.
dắr-ī, thou hast.
dắr-ad, he (she, it) has.
dắr-īm, We have.
dắr-īd, you have.
dắr-and, they have.

Dūd-am, I gave.
dắd-ī, thou gavest.
dād, he (she, it) gave.
dắd-īm, We gave.
dắd-īd, you gave.
dắd-and, they gave.

Dīd-am, I saw.
díd-ī, thou sawest.
dīd, he (she, it) saw.
dīd-īm, we saw.
dīd-īd, you saw.
dīd-and, they saw.

Bűd-am, I was.
bűd-ī, thou wast.
bűd, he (she, it) was.
bűd-īm, we were.
bűd-īd, you were.
bűd-and, they were.

dāsht, he had.

girífteh, having taken.

safīd, white.
siyắh, black.
nīlī / *nīlrang* } blue.
zard, yellow.
sabz, green.
surkh, red.
nārás, unripe.
Khudắ, God.
nām / *ism* } name.
shắh / *pādshắh* } king.
málikeh, queen.
ziyắd, much, many: too much.
kih, who, that: who?
chih, which? what?

rang, colour.
pul, bridge.
pūl, money.
pūl i siyắh, black money, copper: small change.
ʿamắmeh, a turban.
ism-at, thy name.
qadr, quantity, value.
mīveh, fruit.
sīb, an apple.
zamīnī, earth (*adj*), earthly.
sīb i zamīnī, potato.
gūlắbī, pear.
húllū, peach.
sar, head, top, end.
gūsh, ear.
gūsht, meat, flesh.

kírā, whom?
chírā, why?
kāliskeh, carriage.
kār, work, deed.
rūdkhāneh, river.
mámlikat, country, province.
gadá, a beggar.
dast, hand.
ághlab, chiefly.
dīn } religion.
máẕhab }
īmán, faith.
Īrán, Persia.

Notes. In Persian two words are often written together, as فُلانجا for فُلان جا (*fulán jā*), 'a certain place'.

Exercise 5.

پادشاهِ ایران بشهرِ بُزُرگ آمد — کارِ آن مردها خوب نیست —
در مملکتِ ایران رودخانهٔ زیاد نیست — در فُلانجا گاوهای سفید و اُلاغهای
سیاه و قاطرهای بُزُرگ و بسیار بچّههای کوچك را دیدیم — آن مردِ پیر
قدری سیبِ زمینی بأین پسر داد — زنی در اصفهان بود که گربهٔ دید و آن گربه
زرد بود و گوشهای سیاه داشت — همه شهرهایِ ایران از شهرهایِ
مملکتهای دیگر کوچكتر است — امّا طهران بزرگترینِ همهٔ آنهاست
— (آیا) اسبهای شاه را دیدی — بلی آنها را در شهر دیدم — جوانهایِ
آن دِه هُلوهای نارس در دست گرفته اینجا آمدند و بأسبهایِ فلانشخص دادند

Translation 6.

The king saw the good man who was in the servant's house. The river was in that country. I gave the book to the queen's maidservant. The daughters of the queen gave the red apples and the yellow pears to the little children. I saw a carriage with black horses on the bridge, and I gave the money to the servants. Didst thou see the cat in the house or in the garden? It was not in the garden but in the lane. The asses in this country are chiefly white. Give the mule to the owner of the house. The children's nurse saw the dogs in the great square of the town. A certain man saw a turban on the head of every horse in the lanes of that city.

Conversation.

Answer.	*Question.*
آن رودخانه در مملکتِ ایران است	آن رودخانه کُجاست
بلی میوهٔ ایران بسیاراست وخیلی خوب نیز هست	(آیا) هُلوها و گُلابیهای خوب در آن زمین هست
(بر) سرِ پُل شخصی سیاه دیدیم	(بر) سرِ پُل کرا دیدید
اسمِ بنده حَسَن است	اسمت چیست
خیر پولِ سیاه ندارم پولِ سفید دارم	(آیا) تو پولِ سیاه داری
در باغ بودم امّا حالا هیچکس آنجا نیست — میوهٔ آن باغ نارس است وبرای بچه‌ها خوب نیست	پدرِ آن پسر سیبی به برادرِ بزرگِ آن دختر کوچك داد

Fourth Lesson.

Personal Pronouns.

§ 45. The Personal Pronouns in Persian are of two kinds: — (a) Separable and (b) Inseparable. The Separable are:

Singular.

1st Person, من *man*, I, me

2nd Person, تو *tō*, thou, thee

3rd Person, او-وَی *vai*, *ū*, he, she; him, her. *ān*, it.

Plural.

ما *mā*, we, us

شما *shumā*, you

ایشان *ishān*, they (persons): them. آنها *ānhā*, they (persons and things). them.

As it is sometimes necessary to use the words 'we' and 'you' with a very extensive meaning, these words, though plural, may take a plural termination; as, *māyān gunāhkārān*, 'we sinners'; *shumāhā īn i'tiqād-rā dārīd*, 'you (*i. e.* all of you, you and your co-religionists) hold that tenet'. If a noun in apposition follow the 1st Pers. Sing. *man*, the *iẓāfeh* is inserted; as, *man i*

gunāhkār, 'I a sinner'; but with *māyān* the *iẓāfeh* is not used. *Tō* is in some places pronounced *tū*. *Ū* and *vai* have precisely the same meaning the one as the other, but *ū* is more commonly used.

The simple and compound prepositions (Lesson VIII.), the *iẓāfeh*, and the postposition *-rā*, are used with these Personal pronouns just as with nouns. Note, however, that *man-rā* and *tō-rā* are contracted into *márā* and *túrā* (مرا-ترا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā́ ū́rā dī́dīd* 'you saw him': *kitā́b i mán*, 'my book': *tō kitā́b i márā bi-ishā́n dā́dī*, 'thou gavest my book to them'.

The Possessive Pronouns are (as in the above examples) formed by prefixing the *iẓāfeh* to the Personal pronouns: as, *ásb i shumā́*, 'your horse' (*lit.*, 'horse of you'); *kitā́b i ū́*, 'his book' (*lit.*, 'book of him'). When a noun with a possessive pronoun attached is the object of a Verb, *-rā* is added in accordance with rule: as, *man asb i ū́rā dī́dam*, 'I saw his (*or* her) horse'.

When a personal or possessive Pronoun of either number and of any one of the three persons is the direct object (or part of the direct object) of a Verb and refers to the same person as the subject of the sentence, instead of the simple pronoun the word *khvud* ('self') or one of its equivalents must be employed (*vide* Lesson VII.): as, *mā́n kitā́b i **khvū́drā** dā́dam*, '*I gave **my** book*', (*lit.*, 'book of self': *tṓ khā́neh-y-i **khvū́d**-rā farū́khtī*, 'thou didst sell thine (own) house'.

The separate Pronouns are in Persian much less frequently used than are their equivalents in English, because the different terminations of the persons of the Verb suffice to express the meaning sufficiently clearly. As a general rule, therefore, the Personal Pronouns are not used as the subject of a sentence except when especial emphasis has to be expressed: as, *mán mī́-ravam, ámmā shumā́ ī́njā mī́-mānīd*, '*I* am going, but *you* are remaining here'. (Cf. the usage of the Classical languages.)

§ 46. ***Inseparable Pronouns.*** Besides the Separable Pronouns given above, there are in Persian a

number of Inseparable Pronouns or Pronominal Affixes, which may be used in their stead whenever the pronoun is not the subject of a sentence. These are:

Singular.

1st Person, ـَم *-am*, me, my,
2nd Person, ـَت *-at*, thee, thy,
3rd Person, ـَش *-ash*, him, his, it, her, its.

Plural.

ـَمان *-amān (imān)*, us, our,
ـَتان *-atān (itān)*, you, your,
ـَشان *-ashān (ishān)*, them, their.

It will be noticed that the plural forms are made by adding to the singular in each case the plural termination *-ān*. The pronunciation, however, has now changed into *-imān, -itān, -ishān* instead of *-amān, -atān, -ashān*.

When any one of these terminations is affixed to a noun or adjective ending in ـَه (*-eh*), an alif is inserted and the termination is written as in the following examples: خانه‌ام (*khāneh am*), 'my house': نوشته‌اش (*navishteh ash*), 'his document': مرتبهٔ عالیه‌ات (*mártabeh-y-i 'ālīyyeh-at*), 'thy exalted rank': لله‌اتان (*laleh atān*, or *laleh itān*) 'your attendant' (of children).

In popular usage and especially in conversation these pronominal affixes are far more commonly used than are the separable pronouns. They may in correct style be affixed to nouns, adjectives, verbs, and compound prepositions ending in *izāfeh* (Lesson VIII., § 70), and mean *my*, *to me*, *me; thee*, *to thee*, *thee*, etc. as required: as, *kitābam*, *buzúrg ast*. 'my book is large': *ásbat-rā dīdam*, 'I saw thy horse': *zádamash*, 'I struck him': *gúftandashān*, 'they said to them'. At one time these affixes could not be used except in reference to *animate* beings, but this rule is now almost obsolete. In vulgar style these affixes are appended to the simple prepositions also, as *biash* 'to him', (pronounced *bē-ēsh*), but are rarely so written (§ 77).

§ 47. In most parts of Persia *ū* or *vai* is used of persons only, *ān* taking its place in reference to animals and especially to inanimate things: as, *ū qávī'st*, 'he *or* she is strong'; *ān qávī'st*, 'it is strong'. (In Shīrāz, however, *ū* is often used of animals and even of things; but this custom, though found in old books, should not be followed.) So also *īshān* is used of persons only, *ānhā* of animals and of things principally, but also of persons. The plurals *ānān* and *īnān* are hardly ever used now even in writing except when followed by *kih;* as, *ānān kih* or *ānānīkih*, 'those who'. In conversation *ānhāīkih* is used instead with the same meaning.

Mā is sometimes vulgarly used instead of *man*, with the verb in the plural, if this pronoun be the subject of the sentence. *Shumā* is used, as 'you' in English, when addressing a single person courteously. *To* is used by villagers: it may be used to children or inferiors. It is also used (like 'Thou' in English) in addressing the Deity. Probably for this reason the affix *-at* ('thy') is often used in certain expressions of politeness when addressed to superiors; as *fidāyat bāsham*, 'may I be thy ransom', in letters: *qurbān i khāk i pā-y-i javāhir-āsā-y-i áqdasat shávīm*, 'may we be the offering of the dust of thy most sacred, jewel-like foot' (in petitions to the Shāh of Persia).

§ 48. ***Honorifics,*** *etc.* Certain words, titles etc., are sometimes out of courtesy substituted for pronouns. In speaking, e. g., to a sovereign, *qībleh-y-i 'ālam* (or some other expression which practically denotes 'Your Majesty') is used, followed by the 3rd *person plural* of the verb: as, *Qibleh-y-i 'ālam āgāh hástand kih*, 'Your Majesty is aware that', etc. So also, *Huzūr i mubārik farmūdeh búdand*, 'Your Royal Highness had commanded'. To any gentleman may be used the title *sarkār* ('lordship'), with or without other words; as *sarkār i shumā dīdīd*, 'you saw': *sarkār i 'ālī navíshtīd*, 'you wrote'. In this case the 2nd plural of the verb is used. On the other hand politeness requires the speaker to avoid the frequent use of *man*, 'I', and to substitute for it such a word as *bándeh* ('your humble servant'),

or even *aqáll* ('the least'), *ḥaqīr* ('the contemptible one'), etc. In writing in a dignified style the writer speaks of himself as *dūstdār*, *múkhliṣ* ('your sincere friend') etc.: in humbler style other words are used, such as, *du'āgū*, *ḥaqīr*, *aqáll*, etc. E. g. *Amrūz, chūn bándeh īnjā āmadam, kālīskeh-y-i sarkār rā dīdam*, 'When I came here to-day, I saw your carriage'.

Words.

Qiṣṣeh, a tale.
rūz, a day.
kas, a person.
guft, he (she) said.
kih, who, which; that.
hárchih, *harānchih*, } whatever.
ham . . . ham, both . . . and.
āfarīdeh ast, he has created.
barāyi, for the sake of.
insān, man, mankind.
pas, therefore, then.
náẓar, a glance.
bisyār, very, much, many.
ahammíyyat, importance.
muhímm, important.
daqīqeh, a minute.
*páshe*h, gnat, musquito.
bīnī, nose.
nishásteh, seated.
bāyad, ought.
bāshī, thou mayest (shouldst) be.
lāf-bi-zanī, thou mayest boast.
zīrā, because.
ágar, if, since.
darvīsh, a religious mendicant.
az ān qabīl, of that sort.
chih ṭaur, how?
chih, what?
chih chīz, what thing, what?
pursīd, he asked.
chigūneh, how?
ḥājat dārad bi-, he has need of.
hīch . . . na, none, no.
daulatmánd, rich.
ziyādeh, more.
lihāẕā (لِهٰذا), therefore.
bártar, higher, more important.

Exercise 7.

قِصّه

روزی شخصی باخودگفت که هرچه خدا هم در آسمان وهم بر زمین آفریده آن همه را برای انسان آفریده است پس من که انسانم اهمیّتِ من درنظرِ خدا بسیاراست — درهمان دقیقه پشّهٔ بربینیٔ وی نشسته گفت — تونباید لاف بزنی زیراکه اگرخدا آنچه‌را که‌در آسمان وبرزمین است برای توآفریده امّا ترا نیزبرای من آفریده است پس اهمیّتِ من از (آنِ) توزیاده‌است

Translation 8.

One day a king saw a beggar who (which beggar—*kih ān gadā*) was a religious mendicant. (He) said to the king, 'I am richer than all the kings of the earth'.

The king said, 'How?' He said, 'Because I am a man of God'. The king asked (from) him, 'How art thou richer than a king?' He said to him, 'Because a king is a person who has need of many things, but a religious mendicant is a man who has need of nothing. I am a mendicant of that sort, therefore I am richer than all of you'.

Conversation.

Answer.	*Question.*
گفت که درویش از پادشاه دولتمند تر است	درویش به پادشاه چه گفت
من چیزی بر بینیٔ وی ندیدم امّا اگر پشهٔ بر بینیٔ او بود چگونه چیزی گفت	چه چیز بر بینیٔ آنشخص نشسته باو گفت من از تو برترم
گدائی بود و آن گدا درویش بود	که بود که پادشاه اورا دید
من اورا بر سر راه نشسته دیدم	آنشخص کجا بود
خیر آنرا بوی ندادم به گدایان چیزی ندادم	(آیا) شما کتاب خودرا به پسر آن گدا دادید
بلی اسب ترا آنجا دیدم امّا قاطر خودرا در شهر ندیدم زیرا در کوچهٔ ده بود	اسب مرا در میدان شهر ندیدی
او حاجت بهیچ کتاب ندارد زیرا خیلی کتاب دارد امّا حاجت به پول دارد	پدرتان حاجت بهیچ کتاب دارد

Fifth Lesson.

Numerals.

§ 49. The Persian numerical system is very simple. The cardinals from 11 to 19 inclusive are formed by prefixing to ده (*dah*), 'ten', a slightly varied form of those from 1 to 9. Instead of the Persian ordinal for 'first', the equivalent Arabic ordinal اوّل (*ávval*) is used; but for 21st, 31st etc. the regular Persian form یکم (*yákum*) is alone in use. The ordinals are formed from the cardinals by affixing *-um*, as will be seen in the table. Notice, however, the slight irregularity in the

way of writing the ordinals for 'second', 'third', thirtieth; also the spelling of the words for 60, 100, 200, 300, 500.

In ordinary conversation instead of چهار (*chahār*) *chār* in said; هیجده (*hījdah*) is pronounced *hījdah*, or even *hīzdah; chahārdah* is pronounced *chārdah; hīfdah* is pron: *hīvdah:* and the vulgar but very usual pronunciation of *pānzdah* and *shānzdeh* is *pūnzdah* and *shūnzdah* (*vide* § 8, *fin*). So also *pūnṣad* is said not unfrequently for *pānṣad:* also *sīnzdah* for *sīzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اوّل	یك	۱	23	بیست و سوّم	بیست و سه	۲۳
2	دُوُّم دوّیم	دو	۲	24	بیست و چهارُم	بیست و چهار	۲۴
3	سِوُّم سِیُم	سِه	۳	25	بیست و پنجُم	بیست و پنج	۲۵
4	چهارُم	چهار	۴	26	بیست و ششُم	بیست و شش	۲۶
5	پنجُم	پنج	۵	30	سی اُم	سی	۳۰
6	شِشُم	شِش	۶	31	سی و یکُم	سی و یك	۳۱
7	هفتُم	هفت	۷	40	چِهلُم	چِهل	۴۰
8	هشتُم	هشت	۸	50	پنجاهُم	پنجاه	۵۰
9	نُهُم	نُه	۹	60	شَصْتُم	شَصْت	۶۰
10	دهُم	ده	۱۰	70	هفتادُم	هفتاد	۷۰
11	یازدهُم	یازده	۱۱	80	هَشتادُم	هَشتاد	۸۰
12	دوازدهُم	دَوازده	۱۲	90	نَوَدُم	نَوَد	۹۰
13	سیزدهُم	سِیزده	۱۳	100	صَدُم	صَد	۱۰۰
14	چهاردهُم	چهارده	۱۴	101	صد و یکُم	صد و یك	۱۰۱
15	پانزدهُم	پانزده	۱۵	102	صد و دوُّم	صد و دو	۱۰۲
16	شانزدهُم	شانزده	۱۶	103	صد و سوُّم	صد و سه	۱۰۳
17	هفدهُم	هفده	۱۷	104	صد و چهارُم	صد و چهار	۱۰۴
18	هیجدهُم	هیجده	۱۸	110	صد و دهُم	صد و ده	۱۱۰
19	نوزدهُم	نوزده	۱۹	111	صد و یازدهُم	صد و یازده	۱۱۱
20	بیستُم	بیست	۲۰	112	صد و دوازدهُم	صد و دوازده	۱۱۲
21	بیست و یکُم	بیست و یك	۲۱	120	صد و بیستم	صد و بیست	۱۲۰
22	بیست و دوُّم	بیست و دو	۲۲	130	صد و سی ام	صد و سی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صدوچهلم	صدوچهل	۱۴۰	400	چهارصدم	چهارصد	۴۰۰
150	صدوپنجاهم	صدوپنجاه	۱۵۰	500	پانصدم	پانصد	۵۰۰
200	دَوِیستم	دَوِیست	۲۰۰	600	ششصدم	ششصد	۶۰۰
300	سیصدم	سیصد	۳۰۰	700	هفتصدم	هفتصد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشتصدم	هشتصد	۸۰۰
900	نهٔصدم	نهٔصد	۹۰۰
1,000	هزارم	هزار	۱۰۰۰
1,200	هزارودویستم	هزارودویست	۱۲۰۰
2,000	دوهزارم	دوهزار	۲۰۰۰
3,000	سههزارم	سههزار	۳۰۰۰
10,007	دههزاروهفتم	دههزاروهفت	۱۰۰۰۷
100,212	صدهزارودویستودوازدهم	صدهزارودویست ودوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لَک (*lak*), five hundred thousand کَرُوْر (*kurūr*), and the word *miliyūn* is borrowed from European languages to express 1,000,000. (Note that the Persians, in borrowing *lak* and *kurūr* from India have considerably changed the meaning of the words, as in Urdū *lāk'h* means 100,000 and *karōṛ* denotes ten millions.)

The words *ṣad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-ān* when required: as, *ṣadhā nafar kushteh shudand*, 'hundreds of persons were slain'; *hazārān hazār 'ālam hast*, 'thousands of thousands of worlds exist'. (The last sentence in more modern style would be written thus, — *chandīn hazārhā 'ālam hast* (چندین هزارها عالم هست).

§ 50. The Arabic Cardinals and Ordinals, especially the units, are occasionally used in Persian; but it is unnecessary to give the Cardinals, as they are used only with Arabic words, as اناجيل اربعه (*Anājīl i árba'eh*), 'the four Gospels', — in Persian چهار انجيل (*chahār Injīl*). The Ordinals are more commonly used, being often employed with the names of kings instead of the Persian Ordinals: as يزدجرد ثانى (*Yazdijírd i sānī*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination اً (pronounced *-ăn*) appended, as ثانياً (*sāniyyan*) 'secondly'. These ordinals are.

سابع	سادس	خامس	رابع	ثالث	ثانى	اوّل
sābi'	*sādis*	*khāmis*	*rābi'*	*sālis*	*sānī*	*ávval*
7th	6th	5th	4th	3rd	2nd	1st

عاشر	تاسع	ثامن
'āshir	*tāsi'*	*sāmin*
10th	9th	8th

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bār*, *yak dáf'eh*, *yak mártabeh; dō bār*, *dō dáf'eh*, *dō mártabeh*, *etc. Bār i dúvvum*, *bār i sívvum* etc., mean 'a second time', 'a third time', or 'the second time', 'the third time', etc. *Dō bāreh* means 'once more', 'again': *dīgar bāreh* or *bār i dīgar*, 'another time'. Such a phrase as 'five times six makes thirty' is expressed by پنج شش تا سى تا (*panj shish tā sī tā*), the word ميشود (*mīshavad*), 'becomes', being understood.

§ 52. *Fractions.* Some of the words denoting fractions are Persian, but most of them are Arabic. They are used in the following manner:

Eng.	*Pers.*	*Arabic.*
One half.	نيم nīm.	nisf. نصف
One third.	سه يك sih yak.	suls. ثلث
One fourth.	چهاريك chahār yak.	rub'. ربع
One fifth.	پنج يك panj yak.	khums. خمس
One sixth.	شش يك shish yak.	suds. سدس

One seventh	هفت‌یك haft yak.	sub'. سبع
One eighth	هشت‌یك hasht yak.	ṣumn. ثمن
One ninth.	نه‌یك nuh yak.	tus'. تسع
One tenth.	ده‌یك dah yak.	'ushr. عشر

The word *nīm* is not used in counting, *niṣf* having now taken its place. Although we may say and write *sih yak* (both Persian words) for 'One third', yet to express 'two thirds' it is not permitted to say '*dō sih yak*'; one must say *dō ṣulṣ*. The same applies to the other fractions: e. g. 'five eighths', *panj ṣumn;* 'three fourths', *sih rub';* 'seven tenths', *haft 'ushr.*

§ 53. *Rule.* After all purely Persian *Cardinals* the noun is put in the *singular* (never in the plural as in English): e. g., 'two horses', *dō asb*; 'a thousand men', *hazār mard.*

If these words are the subject in a sentence, the verb is sometimes in the singular, sometimes in the plural: as, *mardī rā dō pisar būd,* 'to a certain man there were (was) two sons' ('a certain man had two sons'): *ān ṣad gūsfánd gurīkhtand,* those hundred sheep ran away'. As a general rule the plural verb in such instances is used with words denoting *persons:* it is often used with words denoting *animals,* but it is not correctly used regarding inanimate things, (though this usage is gradually finding its way into the modern language).

§ 54. In conversation the word *náfar* ('person') is usually inserted between the numeral and a word denoting persons: as, *shish nafar savār,* 'six horsemen'. *Dāneh* or *tā* is similarly used with all other words; as *panj tā sīb,* 'five apples'; *chahār tā asb,* 'four horses'; *dah dāneh finjān,* 'ten cups'. In writing, *tā* is rarely used in such constructions, but the other words are. In more precise written style other expressions are used, somewhat like our English 'five *head* of cattle': as:

Panj zinjīr fīl, 'five elephants': (*zinjīr* = 'chain').

dō árrādeh ('arrābeh) tūb, 'two guns': (*árrādeh, árrābeh* = 'a waggon').

sih ra's asb, 'three horses': (*ra's* = 'head').

dah á'dad ṣándalī, 'ten chairs': (*á'dad* = 'number').

do dast libás, 'two suits of clothes': (*dast* = 'hand').

yak ṣaub ábā (*qabā*), 'a single coat: (*ṣaub* = 'garment').

yak farvánd káshti, 'a ship': (*farvánd* = 'bar').

chahār jild kitāb, 'four books': (*jild* = 'volume').

shish qábẓeh tūfáng (*shamshīr*), 'six rifles (swords): (*qábẓeh* = 'hilt').

haft ḥálqeh angúshtar, 'seven rings': (*ḥálqeh* = 'link').

In reference to *houses* in legal documents the word *bāb* ('gate') is used; as, *dō bāb khāneh*, 'two houses'. But in ordinary speech or writing *dast* ('hand') takes the place of *bāb*, and *dō dast khāneh* is said.

§ 55. In such phrases as 'a glass of water', 'a piece of bread', the Persian follows the German idiom by omitting the 'of': as, *yak shīsheh āb*, *yak pāreh nān* (cf. *ein Glas Wasser; ein Stück Brot.*)

Words.

Tūṭī, a parrot.
qadr, a quantity.
qádrī, a little.
Fārsī, Persian.
āmūkhteh būd, had learnt.
javāb, answer.
su'āl, question.
chírā, why? why not? certainly.[1]
jángal, forest.
pursídeh, having asked.
parándeh, bird.
bāzár, market.
burd, he carried off.
búrdeh, having carried off.
qaímat, *qīmat*, price, value.
tūmán, a *tōmān* (10 Krāns).
biyābán, desert.
bī, without, devoid of.
bī-fáhm, without understanding, foolish.
mī-arzī, art thou worth?
khushnūd, pleased.
shud, he became.
mī-dānad, he knows.
va bás, only, and no more, merely.
pashīmān, regretful.
jīhat, cause, reason.
khandīd, he laughed.
āzād kárd, he set free.
Ḥáẓrat i Ādam, 'His Excellency Adam'.
Havvā, Eve.
Ba'd az ān, after that.
qismat, a portion.
barādarāneh, brotherly, of a brother, a brother's.
mī-gúft, he used to say.
pūl i siyāh, a black coin, a copper.
mī-tavānand, they can.
Ai, O!
bī-y-āmūzand, they may learn.
bi-āsānī, with ease, easily.
mī-dihī, thou givest.
hárgiz ... na, never (*ne ... jamais*).
dar bāreh-y-i, about, concerning.

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[1] This is the meaning of the word when used alone in answer to a question.

shudeh, having become.
āngáh, then, thereupon.
gamán búrd, he fancied.
kharídam, I bought.
kharíd, he bought.
chūn, since, when.
ḥarf mí-zanad, he speaks.
juz, except.
bi-khṿúbí, well.
lafẓ, a word.
alfáẓ (Ar. plur.), words.
ghulám, servant, slave.[1]
māl, property.
daúlat, wealth: a state.
ma'ni, meaning.
khāmúsh, silent.
bāsh, be thou.
ágar bí-fahmand, if they understand, (if they get to know about.)
mí-rasad, it arrives.

Exercise 9.

قصه

شخصي طوطئ داشت که قدری فارسی آموخة بود ودر جوابِ
هر سؤآل میگفت — چرا — روزی صاحبش آنرا به‌بازار بُرد
وقیمتش را سی تومان گفت — شخصي دولتمندِ بی فهم از طوطی
پُرسیده گفت — آیا تو به‌سی تومان می ارزی — گفت چرا — آن
دولتمند خوشنود شدُه طوطی را خرید وبخانهٔ خود بردْ — امّا
چون دید که طوطی جز آن یك لفظ هیچ چیزِ دیگر نمیداند پشیمان
شدُه گفت — آیا من خر نه بودم که ترا بسی تومان خریدم — در
جوابِ او گفت چرا — آنشخص خندید واورا آزاد کرد

Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou are very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bándeh*) who am thy brother (for Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property'. The king said to one of his servants, 'Give him a copper'. The beggar said, 'O king, what does this mean? Why dost thou not give me a brother's portion?' The king laughed and said to him (that), 'Be silent; for (*kih*) if the other brothers understand, thou wilt not get even this (even this does not arrive to thee)'.

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[1] Now often applied to a telegraph messenger!

Conversation.

Question.	*Answer.*
این حِکایت در بارهٔ چه چیز است	این حِکایت در بارهٔ پرنده ایست که قدری فارسی آموخته بود
آن چه قِسم پرنده بُود	طوطی بُود و هر کس میداند که طوطی‌ها بآسانی میتوانند الفاظی چند بیاموزند
طوطی چه چیز گُفت	طوطی بآن شخصِ دولتمند گُفت — چرا — زیرا همین لفظ را بهر کس میگُفت و بس
آیا هرگز هیچ چیزِ دیگر نگُفت	خیر آن طوطی هرگز هیچ لفظِ دیگر نه می گُفت
صاحبش آنرا کُجا بُرد	صاحبش آنرا به بازار بُرد
قیمتش را چه گُفت	گُفت که قیمتِ این طوطی سی تومان است
آن دولتمند چه چیز از طوطی پُرسید	آن دولتمند پُرسید که آیا تو بسی تومان می ارزی
طوطی را چِرا خرید و کُجا بُرد	طوطی را از این جهة خرید که گمان بُرد که این طوطی بخوبی حرف میزند پس آنرا بخانهٔ خود بُرد
بعد از آن به طوطی چه گُفت	چون دید که طوطی هیچ حرفِ دیگر جز آن یك حرفِ چرا و بس نمیداند گُفت آیا من خر نبودم که ترا بآن قدر پول خریدم
پس طوطی چه شُد	طوطی آزاد شُده پرید و به بیابان و جنگل رفت

Sixth Lesson.

Relative and Interrogative Pronouns.

§ 56. The simple Relatives are *kih*, 'who', for persons (no plural), and *chih*, 'which', for things. The very same words are also used as Interrogatives, 'who?' 'what?' *But when they are Relatives they cannot be governed by the prepositions, by* ***izafeh****, or by the postposition* ***-rā***, though when they are Interrogatives they may. (In the latter case the plural of *kih* is *kiyān*, 'who?') Hence

it is often necessary to supplement the feeble relative *kih* by the personal pronouns with the prepositions to express the English Relative when preceded by prepositions or when it is the object of a verb. The method in which this is done will be best understood from the following examples:

(*a*) 'The man *who* came hither was rich'.	(*a*) Márdī *kih* īnjā ámad daulatmánd būd.
(*b*) 'The woman *whom* you saw' (*lit.* '*who* you saw *her*').	(*b*) Zánī *kih* *ūrā* dīdīd (*or, kih* dīdīd*ash*).[1]
(*c*) 'The child *to whom* you gave the book' (*lit.* 'that to him').	(*c*) Báchcheh-ī *kih* kitáb-rā *bi-vai* dádīd.
(*d*) 'The person *whose* child they took' (*lit.* '*that his* child').	(*d*) Shákhṣī *kih* báchcheh-*ash*-rā giríftand.
(*e*) 'The people *whom* I saw were blind' (*lit.* 'that I saw them').	(*e*) Ashkhásī *kih* *ishán-rā* dīdam kūr búdand.
(*f*) 'The men *to whom* you gave the money were beggars' (*lit.* 'that to them').	(*f*) Mardhāī *kih* pūl*ashān* (*or kih* pūl-rā *bi-ishán*) dádīd gadā búdand.
(*g*) 'The robbers, *from whose* hands (*lit.* 'that from their hand') he took the swords, fled'.	(*g*) Rahzanánī *kih* shamshīrhárā *az* dast i *ishán* girift gurīkhtand.

§ 57. *Chih* as a Relative is strengthened by the addition before it of the demonstrative *ān*, 'that', when it is governed by a preposition: as,

'From what (that which) he said I understood'.	*Az ánchih ū guft, fahmīdam.*

Ánchih may be the object of a verb without being followed by *-rā*, but if *-rā*, is inserted the word *kih* ought to come after the *-rā*: as,

(*a*) *Ánchih shinīdīd rást ast:* or *Ánchih-rā kih shinīdīd, etc.*	(*a*) 'What (that which) you heard is true'.

(This latter sentence is hardly right: it would he more correct to say, *chīzī kih (ān-rā) shinīdīd rást ast.*)

(*b*) *Ánchih(-rā kih) gúftīd, shinīd.*	(*b*) 'He heard what (that which that) you said'.

In a similar way *kih* as a Relative may be strengthened by the insertion of *ān* or *īn* before it, and may

[1] Even good native scholars now use sentences like the following; — Márdī-*rā* kih ámrūz dīdīd tájir būd, 'The man *whom* you saw to-day was a merchant', but this cannot be defended.

be used of things as well as of persons; as, in answer to the question, *Chih kitāb guftīd*, 'What book did you say?', it may be replied, *Ankih dar dast i naukar būd*, 'That which was in the servant's hand'.

§ 58. 'Whoever', 'whosoever', 'everyone who', and their oblique cases, are similarly expressed by the use of such words as *hárkih, hárānkih, hárkaskih, harkásī kih, hárkas, har shakhṣī kih, har kudām kih:* as,

Hárkih bi-vaī kitābī dādī mamnūn i to gasht (or in ordinary language, *Hárkih bé'sh yak kitāb dādī mamnūnat shud*) Everyone *to whom* thou gavest a book became (was) grateful to (of) thee'.

Asb i hárkas-rā kih dīdand az ū giriftand, 'whose soever horse they saw, they took it from him'.

'Whichever' is expressed by *har ān kih, har kudām kih;* as, 'Take whichever you please'; *Har kudām kih bi-khvāhid bi-girid.*

Similarly *hárchih, harānchih, harānchih kih, har chīzī kih*, are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives.* The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speceh, *kī*, whence the plural *kiyān*), 'who?', and *chih*, 'what?' When *-rā* is added to these words the final *h* is dropped; as *kirā, chirā* (کرا چرا)[1]. But as the latter word *chirā* means *'why?'* (*'why not'*?), the compound *chih chīz*, (*lit.* 'what thing?' vulgarly *chih chī*) is used instead (often without *-rā*) as the interrogative.

Examples.

(*a*) 'Whose book is that?'	(*a*) *Ān kitābi kist* (= kih ast), or *ān kitāb māl i kist?*
(*b*) 'Whom did you see?'	(*b*) *Kīrā dīdīd?*
(*c*) 'To whom did you give it?'	(*c*) *Bih kih dādīd(ash)?*
(*d*) 'Who are they?'	(*d*) *Īshān kiyān and?*

§ 60. The Persian method of expressing the interrogative adjectives 'which?' 'any?' 'how much?', 'how

[1] But when *kih* or *chih* are *relatives* and in composition with *ān, īn* etc., ihe *h* is retained before *-rā*. With *hárkih* the final *h* falls out when *-rā* follows.

many?' and the interrogative adverbs, 'when?' 'where?', 'why?', 'how?' will be understood from the examples following:

(*a*) '*Which* house did you see?'	(*a*) *Kudām* khāneh-rā dīdīd?
(*b*) 'Has *any one of them* done that?'	(*b*) Āyā *hich kudām i ishān* (*or hich kudāmashān*) ānrā kárdeh ast?
(*c*) '*How much* did you give for that? (*lit.* for how much did you buy that?')	(*c*) Ānrā *bi-chánd* kharīdīd? (here the *bi* is generally omitted in conversation).
(*d*) '*How many* people were present?'	(*d*) *Chánd* nafar ḥāẓir būdand?
(*e*) '*When* do you go?'	(*e*) Shumā *kai* mī-ravīd?
(*f*) '*Where* did you go?'	(*f*) *Kújā* ráftīd?
(*g*) '*Where* is that hammer?'	(*g*) Ān chákush *kū*?
(*h*) '*Why* are you weeping?'	(*h*) *Chírā* giryeh mī-kunīd?
(*i*) '*How* do you do that?	(*i*) Ānrā (*bi-*) *chih taur* mī-kunīd?

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *táni chánd*, 'some persons', — in more modern style *ashkhāṣi chand* or *chand náfar*.

Words.

Parirūz, day before yesterday.
dīrūz, yesterday.
ámrūz, to-day.
fárdā, to-morrow.
pas-fárdā, the day after to-morrow.
ṣubḥ, morning.
kalāgh, a crow.
bī-bīnī, thou mayest see.
khábar, news, information.
khábar dīh, inform thou.
khábar kúnad he might (may, should) inform.
tā, in order that.
bī-bīnam, I may see.
fāl, omen.
bī-yābam, I may get.
yāftīd, you got.
tamām, the whole.
nīkanjām, lucky.
khwāhad shud, shall become.
dīhad, he may give.
parvāz kárdeh, having flown.
firistād, he sent.
dīdeh, having seen.
mabādā, lest.
rasīd, it arrived, befell.
janāb i 'ālī, (the lofty doorstep, =) your Honour.
bī-rasad, it may (might, should) arrive, befall.
filfaur, at once, instantly.
baqqāl, fruiterer, greengrocer.
dukkān, shop.
dukkāndār, shopkeeper.
zaḥmat, trouble.
bī-kharad, he may (might) buy.
zūd, soon, quickly.
(*bar*) *rāh andākht*, he (cast him on the road, =) let him go his way.
ṭtāb kard, he reproached, found fault with.
fuḥsh, abuse.
siyāsat, government, punishment.

parídeh búd, he had flown.
ráfteh būd, had gone away.
auqātash talkh shud (his times became bitter, *i. e.*) he was displeased.
sakht, hard, severe.
davíd, he ran.
ámadeh, having come.
bar ámadeh būd, had come up.
dar ān baín, mean-while.
áqā, master.
khashmnāk / *khashmgin* angry.
tanbíh, warning, punishment.
shúdeh búd, it had become.
gardídeh, having become.
dúst, friend.
ta'áruf, present, gift.
khudā ná-kunad, (May God not do it =) God forbid.
mí-kunid, you do, make.
nazd i, near to.
āvárd, he brought.
āvárdand, they brought.
hín, time.
kárdeh í, thou hast done.
zad, he struck.
kafsh, a shoe.
zádí, thou struckest.
shikāyat, complaint.
namúd, he shewed, made.
písh i, before.
qāzi, judge.
talabídeh, having summoned.
javāb dād, he replied.
kār, deed, work, action.
bad, evil, bad: badly.
faqír, poor, a poor man.
qirán, a krān (Persian coin).
bírau, go, away with thee!
jíb, pocket.
inṣāf, justice.
bidú, to him.
bar dárid, take up, keep.

Exercise 11.

قِصه

شخصي به نوكرِ خودگفت — فردا صُبح اگر دوكلاغ دريك جا نشسته به بيني مرا خبرده تاآمده آنهارا به بنيم وفالِ خوب بيابم پس كارِمن درتمامِ روزنيك انجام خواهدشُد — نوكرش (در) صُبح دوكلاغ دريك جا نشسته‌ديد ودويد تاآقاى خودرا خبركُنَد — چون آقايش آمديكى ازآنها پروازكرده رفته بود — اوقاتِ انشخص تلخ شُد وبر نوكرِ خود خشمناك گرديده اورا تنبيهٔ سخت كرد زيرا فالش بدبرآمده بود — درآن بين دوستِ آن آقابراى اوتعارُفى فِرستاد — چون نوكر آنرا ديد گفت — اى آقاى من شُما يك كلاغ ديديد تعارُف يافتيد خُدا نكند كه دوكلاغ باهم به بينيد كه مبادا آنچه بمن رسيد بجنابعالى نيز بِرسَد

Translation 12. — A Tale.

A religious-mendicant went into a fruiterer's shop, and because (*azān jíhat kih*) the fruiterer did not quickly attend to him (*ūrā rāh na-y-andākht*), he found fault

with him. The fruiterer too abused the mendicant, and the latter (*ū*) became angry (having become angry) and struck the fruiterer on the head with his shoe (struck a shoe on the fruiterer's head). The fruiterer lodged (*namūd*) a complaint against (*az*) him before the judge. The judge summoned the mendicant and (having summoned . . .) asked (from) him (that), 'Why didst thou strike this shopkeeper?' He replied, 'Because he gave me abuse!' The judge said to him, 'Thou hast done a very evil deed; but since thou art a poor man I shall (do) not punish thee severely: give half a (a half) krān to this shopkeeper and go away'. Thereupon the mendicant took (brought) a krān out of his pocket and; having given it to the judge, struck him also on the head with his shoe and said, 'If such is justice, do thou keep (take up) half the krān and give half the krān to him'.

Conversation.

سؤآل	جواب
در آن حکایتِ آقا وکلاغ آن نوکرِ چه چیز دید	اوّلاً دو کلاغ در یك جا نشسته دید امّا چون آقایش رسید یکی از آنها پریده بُود
آیا آن فالِ خوب بُود یا بد	فالِ خیلی بد بُود
برای نوکر بد بود زیرا صاحبش اورا بسختی زد امّا آیا برای آقایش خوب نبُود که یك کلاغ دیده بُود	آقا البتّة گمان بُرد که این فال بد است امّا خوب بُود بجهةِ آنکه در همان حین تعارُفی برای او آوردند
کیست که بدُکّانِ بقّال رفت	درویشی بدُکّانِ وی رفت
برای چه کار رفت	برای اینکه چیزی بخَرَد
درویش از چه جهة بقّال را عتاب کرد	زیرا که اورا زود راه نیَنداخت
آن دُکّان دار بعد از آن چه کرد	بقّال بنزدِ قاضی رفت واز آن درویش شِکایت کرد
آیا قاضی بخوبی اِنصاف کرد یا نکرد	درویش گمان بُرد که قاضی بخوبی انصاف نکرد
چرا آیا قاضی درویشرا تنبیه نکرد پس درویش بقاضی چه گفت	بلی اورا تنبیه کرد امّا بقّال را تنبیه نکرد گفت که تو بخوبی اِنصاف نکردی — وبا کفش اورا زد

Seventh Lesson.

The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khṿud* or *khṿīsh*, 'self' (which is of the same origin as the Latin *se*, *suus*[1]) is used very much as the similar pronoun in Latin. The great difference is that, while *se* and *suus* belong to the *third* person singular and plural and to no other, the Persian Reflexive Pronoun is used of *all three persons and of both numbers*. *Khṿud* may be (a) the subject of the verb, — in which case its use is easily understood: it may be either (b) the direct or (c) the indirect object of the verb; or again it may (d) be governed by the prepositions (including *iẓā́feh*) and the postposition *-rā:* it may also (e) be used as a noun and have the separate pronouns with *iẓā́feh* or the pronominal affixes of either number and of any of the three persons attached to it. The use of this pronoun is rigorously observed in Persian, but it presents no difficulty if the following rules be observed. (We deal first with *khṿud* alone and then with *khṿīsh* separately.)

§ 62. When *khṿud* is the subject of the sentence, it is used almost like the English *self*, and like that word is generally united with a personal or possessive pronoun: as,

1. *Khṿud* (or *man khṿud*, now more usually *man khṿudam*, *khṿud i man* or *khṿudam*) *bi-sháhr mī́-ravam*, 'I myself am going to the city'.

2. *Khṿud* (*to khṿud*, now *tō khṿudat*, *khṿud i to*, or *khṿudat*) *ū́rā dī́dī*, 'Thou thyself didst see him'.

3. *Khṿud* (*ū khṿud*, now *ū khṿudash*, *khṿud i ū*, *khṿudash*) *ā́nrā guft*, 'He himself said that'.

Similarly are used: — *khṿud (mā khṿud*, now *mā khṿúdamān*, *khṿúd i mā*, or *khṿúdamān): khṿud (shumā́*

[1] *Khṿud* is from *khvu* (found as late as the *Maṣnavī* of Maulā́nā-yi Rūmī) + *ta* (cf Skt. — *tas* termination = *from*): *khṿīsh* from the same root + *ash*, affix of 3rd sing. = *his*. [Pahlavī *khūt* and *khvēsh*]. *Khvu* is Avestic *hvā* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se, suus*: Gk. σφέ, ἕ: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. ἑαυτοὺς, Luke XVII., 14 for ὑμᾶς αὐτοὺς) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.

khṿud, now *shumā́ khṿúdatān, khṿud i shumā́*, or *khṿúda -tān): khṿud (ishā́n khṿud*, now *khṿúdashān, ishā́n khṿúdashān*, or *khṿud i ishā́n*). Only in vulgar speech does the *khṿud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khṿudhā́mān (khṿudā́mūn), khṿudhā́tān (khṿudā́tūn), khṿudhā́shān (khṿudā́shūn)* are then used.

§ 63. When *khṿud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *iẓāfeh*) or *-rā*[1], it refers to the same person or thing that is the subject of the sentence (as is evident from its meaning *self*): e. g.,

(*a*) *Man khṿúdrā sárzanish kárdam.*	(*a*) 'I reproached myself'.
Tō kitā́b i khṿúdrā bi-vaì dā́dì.	'Thou gavest thy (own) book to him'.
Mā bi-khā́neh-y-i khṿúd mìravim.	'We are going to our (own) house'.
(*Ā́yā*) *shumā́ ásb i khṿúd-rā girìftìd?*	'Did you take your (own) horse?'
Ishā́n dar dil i khṿud gamā́n ná-burdand.	'They did not imagine (fancy) in their hearts (heart)'.
(*b*) *Shumā́ khṿúdrā* (or *bi-khṿúd*) *khaìlì záḥmat dā́deh ìd.*	(*b*) 'You have given yourself a great deal of trouble'.
(*c*) *Ū dar bā́reh-y-i khṿud guft.*	(*c*) 'He (she) spoke about himself (herself)'.

§ 64. Foreigners often make mistakes in the use of *khṿud* through failing to remember that, whenever in English one can use the word *self* or *own* along with a Personal pronoun without materially altering the meaning of the sentence, then *khṿud* (alone or followed by a possessive pronoun separable or inseparable) must be used in Persian instead of the simple personal pronoun (generally in such cases a possessive). E. g., in the sentence, 'I left my book on the table', the meaning is not materially altered by saying 'I left my own book on the table': therefore in Persian, instead of saying *Man kitā́b i* ***márā*** *(bar) rū́-y-i mī́z vā guẓā́rdam*, which is ***utterly wrong***, one should say *man kitā́b i* ***khṿúd-rā*** *(bar)rū́-y-i mī́z vā guẓā́rdam.*

[1]) When governed by *-rā* it must be the direct or indirect object of a verb, as will be readily seen.

In the modern spoken language instead of *khvud* alone the compound forms *khvúdam, khvúdat, khvúdash, khvúdamān, khvúdatān, khvúdashān*, or *khvúd i man*, etc. are generally used. This is not approved of in writing except when necessary to avoid ambiguity (cf. § 45).

In the modern language in both speaking and writing the *pronominal affixes* may often be used instead of *khvud* in a possessive sense, though the separable pronouns may not. Thus the sentence given above, *Mán kitāb i khvúdrā (bar) rū-y-i mīz vā guzārdam*, might equally well be put thus, *Man kitābamrā*, etc. So again, *Shumā khāneh-y-i khvúdrā farūkhtīd*, 'you sold your house', might be *Shumā khāneh-atānrā farūkhtīd.* In the third person singular and plural this use of the pronominal affixes *-ash* and *ashān* is open to the same ambiguity that is found in English: as, *kitābashrā gum kard*, 'he lost his book'. Here it is not clear whether it was his own or some other person's book that he lost.

§ 65. *Khvīsh* may be used instead of *khvud* whenever the latter is not the subject of a sentence: but *khvīsh* cannot take the pronominal affixes or the personal pronouns preceded by *izāfeh* when it is used in this sense.[1]) When *khvud* is governed by *-rā* or any preposition except the *izāfeh*, the strengthened form *khvīshtan* may be substituted for it, but it takes no appended pronoun and is rarely used except with *-rā*. In fact the main use of *khvīshtan* and *khvīsh* is to avoid the repetition of *khvud.* Examples:

Man khvīshtanrā sárzanish kárdam: To kitāb i khvīshrā bi-vaī dādī: Mā bi-khāneh-y-i khvīsh mī-ravīm: (Āyā) shumā ásb i khvīshrā giriftīd? Īshān dar dīl i khvīsh gamān ná-burdand: Shumā khvīshtanrā khailī zahmat dādeh īd: Ū dar bāreh-y-i khvīsh guft. (For translation *vide* § 63.)

§ 66. The use of ***khvúdash, khvúdashān***, is very noteworthy and very convenient in such a sentence as, *Shumā Hásan-rā savār i asb i **khvúdashrā**, dīdīd*, 'You saw Hasan mounted on his own horse'. If the affix *-ash*

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[1]) When *khvīsh* is followed by a possessive pronoun it has the meaning of 'a relative'; as *man khvīshashrā dīdam*, 'I saw his relative'.

were not used, the meaning would probably be 'mounted on *your* horse' (§ 63). But the phrase is really a contraction for, *Shumá Ḥásan-rā dīdīd kih savār i ásb i khvúd būd.*

Words.

Bakhīl, a miser.
mī-bāsham, I am.
mī-bāshad, he, it is.
bāyad bāshad, it must be.
iltifāt farmūdeh, (having commanded attention, notice, =) kindly, please.
shab, night.
ámshab, to-night.
'āriyeh / *'āriyatan* { as a loan.
bī-ravam, I may go.
bi-ráft, he went.
ráfteh būd, he had gone away.
naqd, cash, ready money.
mī-dānam, I know.
kih . . . ānjā, where.
panhān, hidden.
bī-kunam, I may make.
bi-khvúshī, with pleasure.
makhfī, hidden, secretly.
uftādeh ast, has fallen (out)
dandān, a tooth.
bayān, explanation.
aulād, children (*Ar. pl.*)
khvāhand murd, they shall die.
pīsh i rū, before the face.
āgāh (az), aware (of).
ashkhāṣ (Ar. pl. of *shakhṣ*) persons.
farzánd, child.
rafīq, comrade.
sipúrd. he handed over.
bī-sipārīd, hand over.
az āqab i, behind.
shitāfteh, having hastened.
guẕāshteh būd, he had placed.
mī-guẕārd, he was placing.
nihād, he put.
bi-dīd, he saw.
duzdīd, he stole.
duzdīdeh, having stolen.
bāz, back, again.
bi-búrd, he carried off.
andīshīd, he thought out.
bi-náẓar āvárdeh, having (brought to sight. =) devised.
rasīdeh ast, has arrived,
dast, hand.
mī-khvāham, I wish.
dáfn kúnam, I may bury.
mamnūn i, grateful to.
zindān, prison.
afkánd, he cast.
'umr, life.
khvāhad būd, shall be.
darāz, long.
khvāhīd zīst, you shall live.
farmūd, he commanded.
mulāzim, attendant.
bīshtar, more.
aqrabā (Ar. pl. of *qarīb*) relatives.
khāyin, treacherous.
khiyānat, treachery.
hamchinān, thus.
qabl az, before.
umīd, hope.
taḥṣīl, attainment.
mā báqī, the remainder.
maẕkūr, mentioned.
bar gardānīd, he returned (*trans*).
tadbīr, plan.
khvushdil, delighted.
gardīd, he became.
ba'd az, after.
bar ḥázar, on (his) guard.
bī nihāyat, / *bī-nihāyat*, { extremely.
mu'ábbir, interpreter of dreams.
ta'bīr, interpretation of a dream.
tálab kárdeh, having summoned.
khvāb, sleep, dream.
dānishmánd, wise, sage.
in'ām, a gift.
durúst, right, correct.
tafāvut, difference.
tā, so that.
rīkhdeh būd, had (been) poured out.

yāft, he found.
múltafit, attentive, comprehending.
ḥīleh, a trick.
rahā namūd, he let go.
ghaẓabnāk, angry.
bad-shukūn, ill-omened.
ḥikāyat, a story, narative.

Exercise 13.

قِصّه

بخیلی بدوستِ خود گُفت — هزار تومان نزدِ بنده میباشد
اِلتفات فرموده امشب اُلاغ خویشرا بمن عاریه بدهید تابرآن سوار
شُده ازشهر بیرون بِرَوَم وآن نقدرا درجائیکه میدانم پنهان بکنم
— دوستش بخوشی اُلاغ خودرا برفیقش سپرد امّامخفی از عقبِ
وی شتافته آنجائیرا که بخیل پولِ خویشرا درآنجانهاد بدید وچون
بخیل رفته بود تمام پولرا بیرون آورد وَببُرد — روزِدیگر آن
بخیل در آنجا رفته پولِ خودرا نیافت مُلتفِت شُد که آن بایدکارِ
دوستش باشد — پس حیلهٔ بنظرآورده نزدِ دوُستِ خویش برفت و
گُفت — ای دوستِ من امروزنیزپولِ زیادی بدستم رسیده است
میخواهم آنرا در همانجا دفن کُنم لِهَذا اگر فردادروقتِ شب اُلاغ
خودتانرا بارِدیگر بمن بِسپارید خیلی ممنونِ شُمامیباشم — دوستِ
خائنش همچنان کرد امّا قبل ازآن به اُمیدِ تحصیلِ ما بقیٔ پولِ بخیل
آنچەرا که ازپیش دُزدیده بود بجای خود برگردانید — چون
بخیل بآنجا رسید نقدِ خودرا یافت واز تدبیرِ خویش بی نهایت
خوشدِلگردید وبعد ازآن از خیانتِ اینگونه اشخاص برحذربُود

Translation 14.

A certain king saw in a dream that all his teeth had (has) fallen (out). Having summoned an interpreter of dreams he asked (from) him what the explanation of the dream might be (is). He said, 'O king, this dream is very ill-omened, because its explanation is this, that all (thy) children and thy relatives shall die before thine eyes (face)'. The king became angry and (having become angry) threw that man into prison. Having then called another interpreter of dreams he

enquired of (from) him the explanation of that dream. He said, 'O king, this is a very good omen, for its meaning is (this) that your life shall be very long, and that you shall live longer (more) than all (your) children and relatives'. The king laughed and commanded (to) his attendants to give (that, 'You give') a gift to this wise-man: and having rebuked that other he let (him) go.

Conversation.

سؤآل	جواب
کِه بود که نقدِ خودرا پنهان کرد	بخیلی بود که نقدِ خویشرا در زمین پنهان کرد
آیا بکسی دیگر خبرداد که آنرا کجا گذاشته بود	خیر ایدوستِ من به هیچکس خبرنداد
پس آیا هیچ شخصِ دیگر از آن کار آگاه نشد	بلی کسِ دیگر آگاه شد زیرا ازعقبِ بخیل رفته آنجائیرا که در آنجا پولِ خودرا میگذارد بدید
بخیل بر چه چیز سوار شد	اُلاغِ رفیقِ خویشرا عاریةً گرفته سوارِ آن شد
(آیا) دوستِ وی خائن بود یا نه	بلی خیانت کرده پولِ ویرا دُزدید
بخیل بچه‌طور نقدِ خودرا باز یافت	حیلهٔ اندیشید که در آن قِصه مذکور شد
بعد از آن چه شد	بعد از آن اوازخیانتِ دوستانِ خائنِ خود برحذر بود
درقِصهٔ پادشاهی که خواب دید چه فالِ بد مذکور است	فالِ بد این بود که تمامِ دندانهایش ریخته بود
(آیا) آن فال بد بُود یاخیر	یك نفر گفت که بداست دیگری گفت که خوباست
(آیا) تعبیرِ کدام شخص دُرُست بُود	در تعبیر هر دو شخص هیچ تفاوُتی نبود امّا یکی از ایشان دانشمند تر از آن دیگر بُود
پادشاه بآن شخصِ دانشمند چه چیز داد	بملازِمانِ خود فرمود تا ویرا انعامی دادند
وبآن مُعَبِّرِ دیگر چه کرد	اورا عتاب نموده رها کرد

Eighth Lesson.

Prepositions, simple and compound: Conjunctions, Interjections.

§ 67. The simple Prepositions now in use in Persian are very few, the only ones of Persian origin now used being:

az, from, out of: than (with comparatives).

bi, *ba* (when united with the following word: when separate, *bih*, *bah*), to, for, at; in, with (means).

bā, with, along with (now used of *manner* and instrument).

bar, on, upon.

bī, devoid of, without (*sine*).

dar, in. into, at; on (of time).

-i, of (the *iẓāfeh*, which in many instances is now a simple preposition).

tā, up to, as far as.

Of Arabic origin and less commonly used are:

ilā', up to, to (e. g. of verses: *az āyeh-y-i shishum ilā' āyeh-y-i hīfdahum*, 'from the sixth to the seventeenth verse').

ḥáttā', as far as (often used with *īn kih*, as *ḥáttā' īn kih ū ghaẓabnāk shud*, 'to such an extent that he grew angry'.)

fī, = *per* as used in English (as, *shákar*, *hījdeh man fī hasht qarān*: 'sugar, eighteen maunds at eight krāns *per* maund'.)

bilā, without (as, *bilā shakk*, 'without doubt').

§ 68. The older form of *bi* is *ba*, which is still used in *Shīrāz* and in some other places. When followed by *ū*, *ān*, *īn*, *īshān*, a still older form of the words *may* be used, *bad-* or *bid-*, after which the initial *alif* of the above four words is omitted: as *bidū* (بدو), *bidān* (بدان), *bidīn* (بدین), *bidīshān* (بدیشان). This form of the preposition is rather more used in writing than in conversation.

§ 69. In modern conversation *dar* is seldom heard, *tū* (more properly *tū-y-i*) being often used instead, as *tū ṣandūq*, 'in the box' (*vide* § 77). *Bar* is rarely used alone, (*bar*) *rū-y-i* generally taking its place: even in

writing it has a tendency to be used almost interchangeable with *bi*, except after verbs of *giving*. *Tā bi* is now more frequently used than *tā* alone, and *bi juz* is sometimes said for *juz*.

The Compound Prepositions in conversation and even in writing are now supplanting the simple ones. The simple Prepositions are, however, often omitted in conversation and sometimes even in writing when the sense is clear enough without them; as, *Ū ráfteh ast (bi-) shahr*, 'he has gone to the city': *Bí-dih man* for *bí-dih bi-mán*, 'give to me'. *Shamshír (dar) dást i savā́r bū́d*, 'the sword was in the horseman's hand'. When in composition with other words and thus forming part of a compound Preposition, the simple prepositions are also frequently omitted both in speaking and in writing: as, *Nardubā́n (bar) sár i dīvā́r bū́d*, 'the ladder was on the top of the wall'; *báchcheh (dar) bághal i pídarash ast*, 'the child is in its father's arms (embrace)'; *Ū kujā́'st? (Dar) khā́neh-y-i baiṭā́r ast*. 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhṣ (bar) dā́man i kū́h uftā́d*, 'that person fell at the foot of the mountain'; *Ān ṣandū́q (dar) pā́-y-i darákht ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) pā́īn i dīvā́r yā́ft shud*, 'my horse was found under the wall'; *Ān sháhr (bar) láb i daryā́ vā́qiʿ ast*, 'that city is situated on the shore (lip) of the sea'. In these examples and in those given below the words in brackets may be omitted without changing the meaning.

§ 70. The Compound Prepositions are generally composed of a noun preceded by a simple preposition expressed or understood. For this reason they all require an *iẓā́feh* after them, except in the few instances in which *az* or *bi-* takes its place. Most of the compound prepositions in actual use are given in the subjoined list. They are shewn in actual connexion with other words in order to make their meaning and use clearer and more easily understood.

Bīrū́n az shahr, out of the city.
Bīrū́n i shahr, outside the city.

(dar) andarū́n i khā́neh, | within, inside the house.
dā́khil i khā́neh, |

(dar) bain i rā́h, on (amid) the way.
dar aṣnā́-y-i ā́n kā́r, during that work.
(bar) sár i rā́h, on the road, by the roadside.
(bar) bālā́-y-i sar i vai, above his head.
bidū́n i dū́stam, without my friend.
bi istiṣnā́-y-i ishā́n, with the exception of them.
(az) ā́qab i vai uftā́dand, they followed (fell) after him.
az rā́h i Abūsháhr, via Bushire.

az rū́-y-i | *javānmárdī,* from, by way of, generosity.
az rā́h-i |

dunbā́l i ū́, behind him (*vulgar*).

nazdī́k i, nazdī́k bi- | *shahr,* near (to) the city.
qarī́b i, qarī́b bi- |

az qarā́r i ā́nchih maktū́b ast, according to what is written.
bi- ḥádd i imkā́n, as far as possible.
(dar) pai-y-i (پَیِ) *vai,* after (in search for) him.
(bi)- ghaír i ū́, except him.
ghaír az ā́n, besides that, other than that.
pā́īn i kū́h nishást, he sat at the foot of the mountain.
(bi-,) (dar) zī́r i darákht, beneath the tree.

pás az ā́n |
ba'd az ā́n | after that, afterwards.
ba'd i ā́n |
az ā́n bi-bá'd |

pas i párdeh | behind the curtain.
(dar) ā́qab i párdeh |

(dar) pusht i dīvā́r, behind the wall.
(bar) púsht i bā́m, on the roof.
púsht i sár i naúkar ā́mad, he came up behind the servant.
qábl az ā́n váqt, before that time.
pī́sh i ḥakī́m ā́mad, he came to the doctor.
pī́sh i qā́ẓī istā́d, he stood before the judge.
pī́sh i rū́-y-i vaí, in front of him (before his face).
pahlū́-y-i barā́daram nishást, he sat beside my brother.
rū́ bi rū́-y-i pādshā́h, face to face with, in front of, the king.

(dar) muqābil i másjid, in front of the mosque.

dar muqābileh-y-i Qur'ān, in comparison with the Qur'ân.

(bar) rū-y-i mīz, on the table.

názd i vaī, near him: in his opinion.

(bi)- názd i vaī raft, he went to him.

az názd i ḥākim, from the governor.

az jānib i Khudā, from God.

az ḥuẓūr i pādshāh, from the king's presence.

īnrā lā-y-i ān kitāb bi-guẕār, put this inside that book (*spoken style*).

(bi-) ẓidd i / *(bi-) khilāf i* / *(bar) khilāf i* } *ān ḥúkm*, contrary to that command.

muvāfiq i / *bar vifq i* / *muṭābiq i* / *(bar) hásb i* } *ān qaul*, according to that statement.

dar bāb i imān, in reference to belief, in the matter of faith.

dar bāreh-y-i ān máṭlab, in reference to, concerning that matter.

(bar) sar i ū rīkhtand, they fell upon (attacked) him.

(bar) sár i súfreh, on the table (cloth).

bālā-y-i sár i ū īstādand, they stood close beside him.

(dar) miyān i ṭāifeh, among the people.

miyāneh-y-i ān dō náfar ṣúlḥ shud, peace was made between those two persons.

bi-jā-y-i ū, / *(bi)-ävaẓ i ū* } in place of, instead of him.

(bi)-sámt i / *(bi)ṭáraf i* / *(bi)-sū-y-i* } *Bādkūbah*, towards Baku.

ṭáraf i shām, towards evening.

(bar) ān dást i rūdkhāneh, on that side of the river.

(bi-)ān sū-y-i (ṭárafi) rūdkhāneh, across the river.

hamrāh i īshān, / *bi-hamrāhī-y-i īshān*, } along with them.

jilau i man bí-rau, go in front of me.

daur i ūrā girīftand, they surrounded him.

daúr i sháhr, | *girdāgírd i sháhr*, | around the city.

(dar) aṭrā́f i dī́h, in the outskirts of, all around, the village.

bi-khā́ṭir i Khudā́, for God's sake.

(az) barā́yi man, for me.

bi-jíhat i | *bi-sábab i* | *ū*, by reason of him.

bi-vasī́leh-y-i | *bi-vā́siṭeh-y-i* | *Injī́l*, by means of, through the Gospel.

maḥẓ i shujā́ʿat i mubā́riz, simply through the champion's courage.

sivā́-y-i ū, except him, besides him.

az báhr i vai, because of, for the sake of him.

dar rā́h i mā kúshteh shúd, he was slain for us, instead of us.

(bi)-khídmat i vazī́r, to the minister.

bi-khídmat i shumā́ mī-rasam, I (shall) come to you.

barā́bar i ā́n khā́neh, facing, opposite to, that house.

banā́ bar ā́n ḥújjat, according to (based upon) that argument.

múlk-rā bi-táḥt i taṣárruf i khṿúd āvárd, he brought the country under his own sway.

bā vujū́d i ḥadā́ṣat i sinn, in spite of tenderness of age.

az bárakat i ʿílm, by benefit of (taking advantage of) learning.

§ 71. *Conjunctions.* The Conjunctions in Persian require but little explanation. The most important are:

va, ō, and.
yā, or.
yā … yā, either … or.
va yā́, or even.
chih … chih | *khṿā́h … va khṿā́h* | whether … or.
bálkih | nay but, nay rather, nay on the contrary (*Germ.* sondern, Gr. ἀλλά)
(va) ámmā | *(va) líkin* | *(va) lā́kin* | *váli* | but, yet, (Germ. *aber*), however.

chū́n, since, when.
vágar (va ágar), and if.
vágarnah (va ágarnah), otherwise, and if not.
mágar, but, perhaps.
az bás kih, since.
zī́rā (kih), | *zā́nrā kih* | for, because.
na … va na, neither … nor.
bā ínkih | *bā vujū́d i ā́n kih* | *maʿ ā́nkih* | *ágarchih* | although, notwithstanding that.

ham ... *ham*, both ... and.
níz, also.
ágar / *hargāh* / *hargāh kih* } if, since.
ham, even, also.
hárchand kih, however much.
pas, then, accordingly.
ḥālānkih, whereas, since.

§ 72. *Interjections.* The principal are: — *Ínak*, lo! *ai*, Oh; *vāy*, woe! *āh*, ah; *afsūs*, alas! *ḥaif*, alas! (*ḥaif ast kih*, 'it is a pity that' ...); *bah bah!* 'bravo, well done!'

Words.

Naqqāsh, a painter.
yak dígar, one another.
gúftand, they said.
taṣvír, a picture.
bí-kashím, let us draw.
bí-kashad, he may (might) draw.
mí-kashad, he draws.
kashíd, he drew.
kashídeh, having drawn.
kashídam, I drew.
kashídí, thou drewest.
bí-bíním, let us see.
bí-bínand, they may (might) see.
Khūsheh, cluster, bunch.
angūr, grape.
dar, a door, gate.
darb, large gate, gateway.
āvíkht, he hung.
minqár, beak.
mí-zádand, they were striking.
gamān mibúrdand, they were fancying.
míveh, fruit.
mardumān, people.
pasandídand, they approved of.
pursídand, they asked.
párdeh, a curtain.
pish, forward.
pas, back, backward.
āmadeh, having come.
darāz, long.
darāz kárd, he stretched out.
ma'lūm, known.
dar páy-i, in search for.
dídeh, having seen.
'azíz, respected, dear.
kāmil, perfect.
faríftéh shud, he was deceived.
faríftéh shúdand, they were deceived.
chandí, a little (time).
guríkht, he fled.
guríkhtí, thou fleddest.
guríkhtehí, thou hast fled.
dāman, hem of a garment.
zádeh, having struck.
bálkih, but, on the contrary.
ḥālā, now.
yāftam, I found.
sazā, punishment.
mí-diham, I (shall) give.
ākhiru'lámr, finally.
ḥākim, governor.
har dū, both.
khvāstand, they asked-for.
daríchéh, window.
vā dāshteh, having stationed.
amr farmūd, he commanded.
birūn kúnand, they should put out.
ḥālat, state, condition.
ḥúkm kárdeh, having ordered.
shamshír, sword.
gárdan, neck.
bí-zan, strike thou.
súkhan, a word.
tarsíd, he feared.
fi'lfaúr, at once.
áṣlā, at all (*with neg*).
ḥárakat, movement.
fahmíd, he understood.
tāziyāneh, scourge, bastinado.
tā, in order that.
múmkin, possible.
sāzad, he may make.
mí-būd, it would be, was.
naqsh, a picture.
iqrār kárd, he confessed.
fáqat, only, merely.
rihāí escape, deliverance.
gūl khvúrd (he ate deceit), he was deceived.

Exercise 15.

قصه

دو نقّاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بینیم که
کدام یك از ما بهتر میکشد نقّاش اوّل خوشهٔ انگور کشید وآرا
بربالای درب باغ خود آویخت وپرندهها آمده برآن منقار میزدند
زیرا گمان می بُردند که فی الواقع میوه است — مردمان آن تصویر
را بسیار پسندیدند وباآن نقّاش بخانهٔ نقّاشِ دیگر رفتند وازاو
پُرسیدند که تصویرِ توکجاست — گفت عقب آن پرده است —
نقّاشِ اوّل پیش آمده دستِ خویش را دراز کرد تاپرده را پس
بکشد آنگاه معلوم شد که آن پرده همان تصویر است که درپئ آن
بود — اینرا دیده آنشخص بصاحب خانه گفت — ای دوستِ عزیز
تو از من کامل تری زیرا که بنده چنان تصویر کشیدم که پرندهها
فریفته شدند وتو چنان تصویر کشیدی که نقّاش فریفته شد

Translation 16. — A Tale.

A slave fled from his master. After a short time his master, having gone to another city and having found (seen) that slave there, seized him and said, 'Thou art my slave, why didst thou run away from me?' The slave, having laid hold of (having struck hand upon) his garment (hem of his garment), said in answer to him (in answer of him). 'No!; on the contrary, thou art my slave, and having stolen much money from me thou hast run away: now that I (have) found thee, I (shall) give punishment'. Finally they both went to the governor and (having gone they) asked for justice. The governor of the city, having stationed both (of them) near a window, ordered that both should put their heads (head) out at one time. When they were in that position (state), the governor said to one of his attendants, 'Draw thy sword and (having drawn) behead (strike the neck of) that slave'. When the slave heard this speech (word), he at once drew his head back, but his master did not make any

movement at all. The governor understood which was the slave and which the master (that which is . . .): therefore he bastinadoed the former (*vairā*) and delivered him to his master.

Conversation.

سؤآل	جواب
کدام یکی از آن دو نقّاش تصویر کشید	هر دو نفر تصویر کشیدند امّا یکی بهتر از دیگری بود
مردمان چه چیزرا بردر باغ نقّاشِ اوّل دیدند	ایشان آنجا نقشِ خوشهٔ انگور دیده آنرا خیلی پسندیدند
درپیِ چه چیز بیشِ نقّاشِ دیگر رفتند	نزدِوی رفتند تا به بینند که او چه قِسم تصویر کشیده است
بچه طور معلوم شد که نقّاشِ دُوّم از نقّاشِ اوّل کاملتر است	خودِ نقّاشِ اوّل آنرا اِقرار کرد چون گفت که تو مرا که نقّاش هستم فریفتی امّا من فقط پرنده هارا فریفتم
(آیا) آقا غلامِ خودرا یافت	بلی اورا در فلان شهر یافته گرفت
آن غلام چرا باردیگر نگریخت	زیرا گمان برد که بطورِ دیگر ممکن است که خویشتن را آزاد سازد
آیا خودرا نفریفت	بلی گولِ خودرا خورد ورهائی نیافت

Ninth Lesson.

Language of the Common People.

§ 73. In all languages there is a considerable difference between the written and the spoken style, though the written style, as it may be called, is in reality used also in set speeches, sermons, orations, and even in careful arguments and discussions. There is also a considerable difference between the ordinary conversational language of the educated and that of the uneducated classes. The same rule holds also in Persian, but with this difference that even educated Persians are careful to *avoid* using to the lower classes the language they would use in speaking to their equals. Hence one may hear from the lips of a well educated man, if he is speaking to a shopkeeper or villager, the kind of language which may be properly

designated as vulgar. Examples of this we purpose to give in this lesson, as an English resident in Persia ought to be able to understand, though he may not care to speak it.

The style of the modern Persian newspaper is at once elegant and at the same time more colloquial than that used in any but the most modern Persian books, e. g. the late Shāh's diaries. But there are certain words and expressions which are habitually used by even the best speakers, but which are not yet to any extent admitted into the written language. These, however, ought to be known by anyone who wishes to be thoroughly conversant with the language now spoken in Persia. We proceed to mention some of these more fully, though a few have been already introduced into the Exercises, and still more into the Conversations. Some of the forms are not new, being found in Pahlavī (themselves or their analogues).

§ 74. Almost every Persian, even those who are well educated, habitually *in ordinary conversation* pronounces *ā* before *m* or *n* in Persian (and in some very common Arabic) words as *ū* (*vide* § 8).

There are a number of words which are somewhat differently pronounced in different parts of the country: e. g. *pādishāh* is said in Shīrāz and *pādshāh* in most other places. The most important of these differences is the substitution of *i* in some places and of *a* in others for *u* in a large number of word: e. g.

Old Pers: — *numūdan*, *shunūdan*, *rubūdan*, *gumān*, *gulū*, *chunān*.

Shīrāz: — *nimūdan*, *shinīdan*, *ribūdan*, *gimān*, *gilū*, *chinān*.

Isfahān: — *namūdan*, *shanīdan*, *rabūdan*, *gamān*, *galū*, *chanān* (?).

Somewhat similar are the cases of such words as:

Shīrāz: — *imrūz*, *imsāl*, *imshāb*; *zindeh*, *zindagī*, *khājil*, *irreh*, *khishm*.

Isfahān: — *amrūz*, *amsāl*, *amshāb*; *zāndah*, *zāndagī*, *khājil*, *arreh*, *khashm*.

§ 75. *Nouns.* The plural termination *-ān* is rarely heard: the vulgar pronunciation of the plural *-hā* is

simply-*ā*: e. g. the popular plural of *báchcheh* is *bachchā́*. Arabic plurals are very commonly used with the numeroūs and increasing number of Arabic nouns in use in Persian, which have caused many classical words (as *sāmā́n*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmā́yish*, 'a command', always take the plural in the Arabic form *dihā́t*, *farmāyishā́t* (*vide* Part. II., § 152).

Shāhzā́deh, 'prince', is in conversation shortened into *Shā́hzdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word آقا is often pronounced *ā*, as *Āqā́ Muhámmad Alī*, often called *Ā́md Alī*. The *ā* heard at the end of a short sentence, e. g., *bi-shumā́ mī́-gūyam-ā* is shortened from *hā*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *máḥkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥā́kim* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥakī́m*, properly 'a sage', popularly 'a physician'.) So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *Ā́n shákhṣ khailī náql dā́rad*, 'that's a very clever fellow'. So *du'ā́*, 'a prayer', often means 'a charm': *tasbī́ḥ*, 'ascription of praise', means 'a rosary': *ta'mī́r* is not the 'building' but only the 'repairing' of a house: etc.[1]

Among nouns on the borders of acceptance into the written tongüe are: — *gílleh*, complaint; *gūl*, 'deceit'; *gaud* (*gaudā́l*), 'a pit'; *khā́rsū*, 'mother-in-law'; *ā́shti*, 'a making up after a quarrel' (a good old literary word but not now considered such), etc.

§ 76. *Adjectives.* Some adjectives used in writing are not much used in speaking; as *nīk* or *nī́kū*, 'good' (though it is used in compounds, as *nīknā́m*, *nīkanjā́m*). Others are constantly *said* but not *written*: e. g. *ghulā* and *nāghulā*: as, *Ī́n chī́z khvub ghulā́ ittifā́q uftā́d*, 'this

[1] Instead of *chūb* in the sense of 'firewood', the common people always say *chūkh* or *chūgh*: and the word *hazār* (a thousand) is very frequently used to denote a *krān*: as *do hazā́r*, 'two krāns', because a *krān* contains a thousand *dinā́rs* (an imaginary coin).

thing happened *easy*', *i. e.* 'came cheap': *ān shakhṣ khailī nāghulā ast*, 'that fellow is very deceitful': *īn rāh nāghulā ast*, 'this road is rough'. Others change their meaning: as, *jāhil*, 'ignorant', is often used (especially by women) as meaning 'young': *nā khvush* now means 'ill, sick, unwell', even in writing. *Khailī* as an adjective or adverb is hardly ever written, while the book word *bisyār*, its equivalent, is rarely used in conversation: *qasháng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zīrak*, 'clever', is *zaráng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbūl*, 'accepted', means 'pretty'. *Kūchūlī* is a popular word meaning 'tiny, little', in a somewhat contemptuous sense.

The Superlative is rarely used in conversation, the comparative with *az hameh* doing duty instead.

For *yak*. 'one', the softer forms *yek* and *yey* are constantly heard. This word has, in the language of the people, almost supplanted the affix *-ī*; as, *yēy kitābish bídeh* for *kitābī bi vai bī-dih*, 'give him a book'. Occasionally both are used together, as *yēy pūlīsh bī-deh*, 'give him a single copper'

§ 77. *Pronouns, Prepositions, etc.* The popular form of the pronominal affixes is: *-im*, *-id*, *-ish*; *-imūn*, *-itūn*, *-ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bĕ'm*, *bĕ't*, *bĕ'sh*, *bĕ''mūn*, *bĕ''tūn*, *be''shūn*, for *bidū* or *bi ū* or *bi vai*, etc. Instead of *dar*, the word *tū* is almost universally used for 'in' of place and work (not of time, where it is simply omitted); as, *tū ṣandūq*, 'in the box'; *tūsh (= dar ān)*, 'in it'. So *rū* takes the place of *bar*, 'upon': as, *kitāb rū mīz ast*. 'the book is on the table'; *rūsh*. 'on him, on it'. *Pīsh i* is used instead of *nazd i*, 'near', 'to', 'at': and instead of the obsolete *marā kitābī 'st*, (mihi est liber), is said, *kitāb pīsh i man ast.* Thus a servant, if asked, *kalīd kūjā'st?* 'Where is the key?', will probably reply, *Pīsh i man ast*, = 'I have it'.

In place of *-rā* the old Pahlavī definite termination *-ō* is often heard from the lips of the common people, though it is never written: e. g. *ásbō* (or *ásbō*)

zīn kun for *asb-rā zīn kun*, 'saddle the horse'. In Shíráz *-ah* takes its place: *asb-ah zīn kūn*.

§ 78. *Verbs.* In place of *ast* the old Pahlavi *āi* in the form *-ah* is frequently heard; as *īn chīz khailī khvub-ah* 'this thing is very good'. The Perfect Participle in *-ah*, as *rasīdeh*, 'having arrived' (§ 85, c.) is rarely used by the common people, except in compound tenses.

Shustan, 'to wash', has popularly *shūr* instead of the correct form *shūy* for its root: as, *īnrā bī-shūyam?*, 'am I to wash this?, which becomes *īnrā bi-shūram?* The ordinary verb for 'to get, to obtain, to purchase' is *issūndan* (for *sitāndan*) and it is used in place of *giriftan* (*vide* § 115).

The longer form of the infinitive of Causative Verbs (§§ 121, 122) is not popularly used: so we have *rasūndan* for *rasānīdan* or *rasāndan*, 'to cause to arrive, to bring'. *Mīrĕd* for *mī-ravad*, *mī-shĕd* (*mī-shavad*), *mī-ded* (*mī-dihad*) are common contractions.

§ 79. *Adverbs.* Some popular adverbs are very expressive, as *jakht*, 'just now, just': *pārsāl*, 'last year', etc.

§ 80. The following exercise and conversation are given in English letters because they contain many words never *written* in Persian. They represent also (in the exercise) the *vulgar*, and (in the conversation) the *popular* pronunciation, which the student ought to know. (For translation see the Key).

Words.

Asbāb, (Ar. pl. of *sabab*) goods.
pīr i zan, old woman.
bāham, together.
ūmidīm (*āmadīm*), we came.
ūmid (*āmad*), he came.
amvāl (Ar. pl. of *māl*), goods, property.
ūn (*ān*), that.
ūnā (*ānhā*), those, they.
khūneh (*khāneh*), house.
ūno (*ānrā*), it, him.
ō (*va*), and.
máno (*márā*), me.
sharīk partner.
bóro (*bī-rau*), go, off with you!
bī-ssūn (*bī-sitān*), take thou, get.
bī-ssūnī, mayest thou get, take.
mī-tūnī (*mī-tavānī*), thou canst.
pái kārish raft (*páyi kārash*), he went about his business.
aḥvāl (pl. of *ḥāl*), state.
sharīf, noble.
alḥamdo lillāh, thanks to God.
iltifāt, attention, kindness.
janāb i 'ālī, your honour.
mī-ravīd, you go.
mánzil, dwelling, resthouse.
nān, bread, a loaf.

duzd, thief, robber.
(*bar*) *sár ríkhtand,* they fell upon.
lukht, naked, plundered.
kúshtand, they killed.
lābúdd, compelled.
khvāst, he demanded.
khvāstīm, we demanded.
iz (*az*), from.
náshnid (*ná-shinid*), he did not hear (would not listen to).
dā́d o bīdā́d kard, ('made justice and injustice', =) complained aloud of injustice.
fikr, thought.
taqṣír, fault.
bí-yār, bring thou.
tánhā, alone.
chíh jūr, how?
khíjil, ashamed.
ígih (*ágar*), if.
ígihná (*ágar náh*), if not.
iz miyū́n raftḗ i, (*az miyān ráfteh i*) thou hast gone out of the middle, = thou hast died.
mí-dēd (*mí-dihad*), she gives (will give).
rafíq-id (*rafíqat*), thy comrade.
āvúrdam, I brought (= I am just bringing).
qalyā́n, hubble-bubble.
mail mí-farmāíd, do you wish?
qalyānkásh, smoker of the *qalyān.*
bí-bakhshīd, pardon (me).
farmū́did, you said.
mí-kasham, I draw.
tashríf dā́rand, they are (he is) [at home.
tashríf búrdand, they have (he has) gone out.
al'ā́n, now, just now.
záḥmat, trouble.
murákhkhaṣ bí-farmāíd, permit me to take leave.
khvúsh ā́madīd, you are welcome.
ḥā́ẓir, present, ready.
mí-kunam, I make.
gundilī́, swelling.
pusht, back.
in shā'állāh, please God!
mí-rasam, I (shall) arrive.
mí-shavad, it becomes (= it is possible).
chū́nkih, since, for.

Exercise 17: Qiṣṣeh.

(Principally Iṣfahān dialect.)

Dō (náfar) nífir asbā́b i khvúdishūn-rā pīsh i pír i záni guẓā́shtand o bĕ''sh gúftand, I'gih mā har dṓ báham ū́midīm o mā́limūno khvā́stim, bídeh; igihnā́ ná-deh. Bā́d iz chand rūz yēy nífir iz ūnā́ (bi-)khū́neh-i ūn zan ū́mid o guft: Sharī́kim murd, chū́nkih tū rā́h duzdā́ sárimūn ríkhtand ū́no kúshtand o máno lúkht kárdand: ḥālā mā́limūno bídeh. Ū́n pír i zán lābúdd shud o bĕ''sh dād. Bā́d iz chand rū́z ūn yákī dígih ū́mid o mā́lisho khvāst. Zan bĕ''sh guft kih, Rafíqid ū́mid o guft kih to iz miyū́n raftē i; hárchih bĕ''sh gúftam násh'nīd: málo girīft o búrd: ḥālá dígih pīsh i man chízī nīst. Ū́n kas pīsh i hā́kim raft, iz dast i ūn zán dā́d o bīdā́d kard kih, Mā́limo námī-dēd. Hā-kim fíkr kard o gúft, Ū́n zán taqṣírī ná-dārad; tō bĕ''sh guftē i, I'gih har dómūn báham ū́midīm, bí-deh: igih nā́, ná-deh. Bóro, rafíqido bí-yār o mālo bí-ssūn: tánhā́ chíh jūr mí-tūnī bí-ssūnī? Ū́n mard khijil shud o pái kā́rish raft.

Translation 18.

[Turn the above Story into the literary style, writing out the words properly in the Persian character, and being careful to spell all the words correctly. — (See Key).]

Conversation.

Su'āl.	*Javāb.*
Aḥvál i sharíf (chíh ṯaur ast)?	Alḥámdŏ lilláh az iltifát i janáb i 'álí.
Kújā mírid (= mí-ravíd)?	Mánzil míram (= bi-khāneh-y-i khvud mí-ravam).
Ai Yúsuf, nūn (nān) bí-yār.	Āvúrdam (āvárdam), Ṣáḥib. (*vide* note to § 138).
Qalyún (qalyán) mail mí-farmāíd?	Khair, āghá (āqá), qalyūn-kásh nístam.
Bíbakhshíd, chih farmúdíd? ... Farmúdíd ... (*vide* § 232).	Bándeh a'rẓ kardam ... [ham. ... kih hárgiz qalyún námí kas-
Ṣáḥib tashríf dárand?	Bálí, ṣāḥib, tashríf dárand.
Chih gúftí? Bírún ráftand?	Bálí āghá, al'án tashríf búrdand.
Khailí zaḥmat dádam, bíbakhshíd: ḥālā murákhkhaṣ bí-farmáíd (*at end of visit*).	Khailí khvúsh (ámadíd) úmadíd: inshā' Alláh zúd baráyi bázdíd bi-khidmat i shumá mí-rasam (*Said by host*).
Amrúz mí-khvāham savár shúdeh (bi-)sháhr bí-ravam: mí-shed (mí-shavad)?	Bálí, ṣáḥib; ásb-rā ḥázir mí kunam; (*or*) Khair, ṣāḥib; námí-shéd; asb nākhvúsh ast: gaúndilí (váram) rū pushtash dárad.

Tenth Lesson.

The Verb in general: Active Voice: Tenses from the Infinitive.

§ 81. There is in Persian only one Conjugation of the Verb. When therefore the *root* and the *infinitive* of any verb, regular or irregular, are known, the various tenses, moods and persons are formed in the most regular manner without the slightest departure from the rules which are now to be given. If the Student has carefully observed the formation of the various parts of verbs already introduced into the Exercises, he already knows something of the Persian verb.

All Moods and Tenses are formed from (1) the Infinitive Stem, or from (2) the Imperative, 2nd Sing., which is also the Root of the verb. These are there-

fore called the 'Principal Parts' of the Persian verb. The Moods are the Indicative, the Subjunctive, the Imperative, the Conditional, the Optative, the Infinitive. The Participle, the Agential and the Gerundive are the remaining forms of the verb. Causal (Causative) Verbs are often formed from other Verbs (§§ 121, 122).

§ 82. The various Persons, singular and plural, of each tense are formed by adding to the stem certain Personal Endings. These, as will be seen, bear a considerable resemblance to the Personal Endings similarly used in Sanskrit, Greek and Latin Verbs, and are fragments of pronouns meaning *I*, *thou*, *he*, etc. Hence the Separable Pronouns as subject of the Verb are not so much needed in Persian as in English (*vide* Lesson IV.. § 45, *fin.*), since in Persian the Personal Endings are better preserved than in English.

§ 83. The Personal Endings in Persian, except in the 3rd Pers. Sing., coincide in form with the enclitics which mean *I am*, *thou art*, etc. (*Vide* 'words' prefixed to Exercise II.) They are:

Personal Endings.

Singular.	*Plural.*
1st Person: *-am.*	1st Person: *-īm.*
2nd Person: *-ī.*	2nd Person: *-īd.*
3rd Person: *-ad.*	3rd Person: *-and.*

These Personal Endings are attached to the stem of each tense to form the Persons. They undergo no variation. But note that, (1) the ending of the 2nd Sing. is *not* used in the 2nd Sing. Imperative, and (2) the ending of the 3rd Sing. is not employed at all in the Preterite and the tenses formed therefrom.

Should the root of the verb. end in *y* (ی), this letter is dropped before the Personal Endings that begin with *ī*, but is retained before the others: e. g. *mī-farmā-īd*, 'you command' (root *farmāy-*), but *mī-farmāyand*, 'they command'.

I. Parts formed from the Infinitive Stem.

§ 84. The Infinitive of all Verbs ends in *-tan*, which, when preceded by a vowel or either of the liquids *n* or *r*, changes into *-dan*. All newly made

verbs have *-dan*, generally preceded by *-ī* to connect the termination with the root. The ***Root*** of the verb is formed (in regular verbs) by cutting off the *-tan*, *-dan* or *-īdan* of the Infinitive. The ***Infinitive Stem*** is obtained by merely cutting off the final *-an* of the Infinitive: this is called the "Shortened Infinitive".

The 3rd Sing. of the *Preterite* Indicative coincides in form with the Shortened Infinitive, *i. e.* with the Infinitive Stem. The other persons of the Preterite require the addition to this of the Personal Endings (§ 83).

The *Imperfect* Indicative is formed by prefixing the particle *mī* to each person of the Preterite. The *Past Participle* adds *-eh* to the stem of the Infinitive, *i. e.* to the 3rd sing. of the Preterite. The *Perfect Indicative* adds the present of the Verb *ast* (*vide* list of Words prefixed to Exercise II.) to the Past Participle. The *Pluperfect Indicative* is formed by adding to the Past Participle the Preterite of the Verb *Būdan* 'to be' (*vide* Words prefixed to Exercise II., and also § 95.)

§ 85. As an example we take the Intransitive Verb *Davīdan* (دویدن) 'to run': but Transitive Verbs are conjugated in a precisely similar manner.

Infinitive: *-davīdan*: Infinitive stem: *-davīd*.

(a) Preterite Indicative.

	Singular.	*Plural.*
1st Pers.:	*davīd-am* (دویدم) I ran.	*davīd-īm* (دویدیم) we ran.
2nd Pers.:	*davīd-ī* (دویدی) thou rannest.	*davīd-īd* (دویدید) you ran.
3rd Pers.:	*davīd* (دوید) he, she, it, ran.	*davīd-and* (دویدند) they ran.

(b) Imperfect Indicative.

	Singular.	*Plural.*	
1st P.:	*mī-davīdam* (میدویدم) I was running.	*mī-davīdīm* (میدویدیم) we	were running.
2nd P.:	*mī-davīdī* (میدویدی) thou wast running.	*mī-davīdīd* (میدویدید) you	
3rd P.:	*mī-davīd* (میدوید) he was running.	*mī-davīdand* (میدویدند) they	

This tense also means 'I used to run', and often signifies 'I began to run': it is also used for the Conditional Mood in the modern language, both spoken and written, in place of the obsolete Conditional (§103, *e.*), meaning, 'Were I to run', etc.

(*c*) **Past Participle.**

Singular.	*Plural.*
davídeh (دویده) having run, (*or*, 'on running').	*davídagán* (§ 36) (دویدگان) *davídehhá* (دویده‌ها)

The Past Participle of a Transitive Verb has generally an *active* sense, but it may sometimes be used with a *passive* meaning, as it always is in the *Passive Voice* (§ 110). It is sometimes in the old style used as a noun: as, *gúfteh*, 'a saying, speech'; *farmúdeh*, 'a command'. Only when used as a noun has it a Plural: as, *guftehhá*, 'sayings'; *kushtagán*, 'the slain'.

(*d*) **Perfect Indicative.**

	Singular.	*Plural.*	
1st P.:	*davídeh am* (دویده‌ام) I have run.	*davídeh ím* (دویده‌ایم) we	have run.
2nd P.:	*davídeh-í* (دویدهٔ) thou hast run.	*davídeh íd* (دویده‌اید) you	
3rd P.:	*davídehast* (دویده‌است) he has run.	*davídeh and* (دویده‌اند) they	

The literal meaning of the Perfect is 'I am having run', etc., which signifies 'I have run'. So the Pluperfect literally means 'I was having run', *i. e.* 'I had run'.

(*e*) **Pluperfect Indicative.**

	Singular.	*Plural.*	
1st P.:	*davídeh búdam* (دویده بودم) I had run.	*davídeh búdím* (دویده بودیم) we	had run.
2nd P.:	*davídeh búdí* (دویده بودی) thou hadst run.	*davídeh búdíd* (دویده بودید) you	
3rd P.:	*davídeh búd* (دویده بود) he had run.	*davídeh búdand* (دویده بودند) they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshtan*, 'to slay', *kúshteh am*, 'I have slain', (*lit.* 'I am having slain'); *kúshteh būdam*, 'I had slain' (*lit.* 'I was having slain'). Care must be taken not to translate these as 'I am slain', 'I was slain', which in Persian would be *kúshteh shúdeh am*, *kúshteh shúdeh būdam* (§ 111, A.).[1]

Thus the Persian language saves the beginner the difficulty which he finds in French, for example, in discovering whether to use *être* or *avoir* as an auxiliary. In Persian the verb *dāshtan*, 'to have', is *never* used as an auxiliary, though it is employed as a part of some Compound Verbs (§ 124), a very different thing.

When the perfect is immediately followed by another perfect or by *mí-bāshad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az ān vaqt tā aknūn ṭāifeh-ī būdeh va hástand kih*, etc., where *búdeh* stands for *búdeh and*.

Words.

sipúrdan, to entrust (*sipār*).
ráftan, to go (*rav*).
ṭalabídan, to demand, summon.
ṭálab dáshtan, to demand.
dáshtan, to have, hold (*dār*).
inkār kárdan, to deny.
kárdan, to do (*kun*).
gúftan, to say (*gūy*).
dādan, to give (*dih*).
namūdan, to shew, do (*namāy*).
'arẓ namūdan, to represent.
pursídan, to ask, enquire.
būdan, to be (*bāsh*).
búrdan, to carry off (*bar*).
khṿāstan, to wish, demand (*khṿāh*).
nihādan, to put (*nih*).
khṿúrdan, to eat.
guẓārdan, *guẓāshtan*, to place (*guẓār*).
varzídan, to act, do.
zádan, to strike (*zan*).
tarsídan, to fear.
khiyānat, deceit.
durūgh, a lie; false,
bāk, fear, scruple.
shanī', shameful.
mí-tarsam, I fear.
bí-tarsad, he should fear.
vaqt, time.
amānat, *nihādan*, to entrust, deposit.
biyābān, desert.
dāram, I have.
faúran, at once.
bi-y-āyad, it may come.
mabādā, lest.
amr, a command.
muhr, a seal.
nishān, a sign.
nishān bí-dih, shew.
tabássum, a smile.
khāmūsh, silent.
ravāneh shud, he departed.
áḥmaq, a fool.

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[1] But with certain verbs the Perfect participle has also a passive meaning; e. g. *navíshteh ast* may mean not only 'he has written' but 'it is written': *āvíkhteh ast* means 'he has hung' and also 'it was hung, it hung'. The context always clearly shews the sense.

rádd kárdan, to give back.
radd mi-kuni, thou givest back.
[1] *nishástan*, to sit down (*nishín*)
ámadan to come (*āy*).
farmūdan, to command (*farmāy*).
māndan, to remain.
rasídan, to arrive.
giríftan, to take, get (*gír*).
faríftan, to deceive (*faríb*).
kharídan, to buy.
andákhtan, to throw away (*andáz*).
mí-andázam, I throw away.
fahmídan, to understand.
yáftan, to find (*yáb*).
daryáft kúnam, I may discover, get.
qásam, an oath.
qásam dádan, to put on oath.
qásam khvúrdan, to take an oath.
sáfar, a journey.
máblagh, a sum of money.
javán, a youth.
báz, back.
chigūnagi, the state of affairs.
mi-dihi, thou givest.
bí-dihad, he may give.
házir, present.
sháhid, a witness.
shahádat, evidence.
khāyin, deceitful.

hanūz, as yet.
fáideh, advantage.
albátteh, certainly.
qaul, saying, word.
záhir, evident.
barháqq, true.
zánrū, he cause.
faribándeh, deceiver.
khájil, ashamed.
khijálat, shame.
nigáh dáshtan, to keep.
ávaz, an exchange, return.
qarz, debt.
mādarzán / *khārsū* — mother-in-law.
tufūlíyyat, childhood.
adá kárdan, to pay.
adá, payment, performance of duty.
píri, old age.
bí-zanad, he may (might) strike.
táfreh rávad (*zánad*), he may get off (with a false excuse).
qabáleh, title-deed.
tuhí dást, empty-handed.
qarz mi-diham, I lend.
vázih, clear, evident.
bayán namá, explain.
rahn, guzārdan, to pledge, give in pledge.
tamám i, the whole of.

Exercise 19.

قصه

جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت —
چون بازآمد پولِ خودرا ازوی طلب داشت پیر مرد انکار کرده
گفت که تو بمن هیچ نسپردهٔ — جوان نزدِ حاکم شهر رفته چگونگی
راعرض نمود — حاکم آن پیرمردرا پیش طلبیده وازوی پرسیده
گفت — این جوان میگوید که پولِ خویشرا بتو سپرده است چرا

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[1] Hence *nishásteh búdi*, 'thou hadst sat down' = 'thou wast seated', '*thou wast sitting*'. So also *istádan*, 'to stand up', *istádeh am*, 'I have stood up' = '*I am standing*', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khvābídan* 'to lie down'.

بوی رد نمیکنی — گفت بمن هیچ نداده‌است — پس حاکم ازآنجوان پرسید که آیا هیچکس حاضر نبود وقتیکه آن پول را بوی سپردی که اوشهادت بدهد — گفت خیرآقاجز خدا هیچ شاهدی ندارم — حاکم میخواست بآن پیرمرد قسم دهد اما آنجوان عرض کرد که این شخص خائن ازقسم دروغ خوردن هیچ باکی ندارد کسی که بدان طور شنیع خیانت ورزیده‌است چگونه از قسم خوردن بترسد — حاکم بآنجوان گفت وقتیکه پول‌را نزد وی امانت نهادی کجا نشسته بودی — گفت زیر درختی دربیابان نشسته‌بودیم — حاکم درجوابش گفت پس چرا گفتی که هیچ شاهد ندارم — برو آن درخت‌را حکم بده که فوراً نزد من بیاید — جوان عرض کرد که ای آقا می ترسم که مبادا درخت از حکم جنابعالی نیاید — حاکم گفت که این مهر مرا بآن درخت نشان بده خواهدآمد — آن پیر خائن تبسم کرد وخاموش ماند — جوان روانه شد — بعد ازقدری وقت حاکم ازآن پیرمرد پرسید که آیا آن احمق به آن درخت رسیده است — گفت خیر آقا هنوز نرسیده است — بعد ازاندکی آنجوان بازآمده گفت ای آقا مهر سرکاررا بدرخت نشان دادم هیچ فایده‌نداشت — حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قول توشهادت داده‌است — پیرمرد پرسید چگونه — گفت وقتیکه‌تو جواب دادی که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قول وی بر حق‌است زانرو که اگرتو زیرآن درخت نقدرا ازوی نگرفته بودی چرا نگفتی که کدام درخت‌را میگوئی — آن فریبنده از خجالت خاموش ماند وپول‌را بازداد

Translation 20. A Tale.

A certain person used every day to buy six loaves. One day one of his friends asked him, saying (from him having asked, said), "What dost thou do with (dost thou make) the six loaves every day?" That person in reply to (of) him said, "I keep a loaf

for myself, and I throw away a loaf, and I give back two loaves, and the other two loaves I lend". His friend said, "I don't understand at all (I did not understand anything) what thou hast said (saidst); explain more clearly". That person said, "That loaf which I keep for myself I eat, and that one which I throw away I give to my mother-in-law, and those two loaves which I give back I give to my father and mother in exchange (return) for those which they gave (have given) to me in my childhood; and those two loaves which I lend, I give to my sons, in order that they may give me a return in my old age".

Conversation.

سؤال	جواب
دیروز کجا رفته بودید	بنده دیروز بشهر رفتم درپیِ شخصیکه قدری پول باو قرض داده بودم تا ازوی دریافت کنم
(آیا) ویرا یافتید وقرضِ خودرا ادا کرد	خیر ایدوست من اورا یافتم امّا بمن گفت که امروز هیچ پول ندارم
مگر گمان بردید که آنچه را که گفت راست گفت	گمان نه بُردم زانرو که ظاهر بُود که میخواست طفره رود (زند)
پس چیزی ازوی نگرفتید	چرا چیزی گرفتم قبالهٔ باغ خودرا که نزد من رهن گذارده بود کسی آنرا ازمن خریده قدری پول بعوضِ آن داد پس تهی دست بازنیامدم

Eleventh Lesson.

The Verb, Active Voice (continued): Tenses from the Root (Imperative).

§ 86. As stated above (§ 81), all those parts of the Verb which are not formed from the Infinitive Stem are formed from the Root, which coincides with the 2nd Sing. of the Imperative.

II. Tenses from the Imperative (Root).

§ 87. The Root of the Regular Verb is formed by cutting off the Infinitive ending *-tan* or *-dan*, together with the uniting vowel *-ī*, if employed: as,

Infinitive.	*Root.*
Davídan, to run:	*dav.*
mándan, to remain:	*mān.*
kúshtan, to kill:	*kush.*

The Root of the Irregular Verbs has to be learnt separately; but when it is known, the Tenses and Moods are formed from it quite regularly in both the Active and the Passive Voice.

§ 88. The Subjunctive Present (the same tense expresses also the Subjunctive Imperfect) is formed by appending to the Root the Personal Endings (§ 83). For the Present Indicative the particle *mī* is prefixed to each person of the Present Subjunctive. The Present Participle adds *-ān* to the Root: the Agential adds *-andeh* to the Root. Example:

§ 89. *Davídan*, to run: Root *Dav* (دَو).

(*a*) **Imperative.**

	Singular.	*Plural.*
2nd P.	*dav* (دَو), 'run thou'[1]	*dáv-īd* (دَوِيد), 'run ye'.

(*b*) **Subjunctive Present.**

	Singular.	*Plural.*
1st P.	*dáv-am* (دَوَم), I may, might, shd., wd., run.	*dáv-īm* (دَوِيم) we may, *etc.*
2nd P.	*dáv-ī* (دَوِى) thou mayest, *etc.*, run.	*dáv-īd* (دَوِيد) you may, *etc*
2rd P.	*dáv-ad* (دَوَد) he, she, it, may, *etc.*, run.	*dáv-and* (دَوَند) they may, *etc.*

This tense also means 'Let me, *etc.*, run', 'may I run?'. In older style it sometimes has a future sense, but more frequently has the meaning of the Present Indicative, 'I run'. However, it is not now used in these senses in conversation or even in writing, except in imitation of the antique.

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[1] Pronounced *Dau* (*vide* § 9). This must be carefully noticed. So in all such verbs as have a root ending in *av*: as *shinau* (*shinav*), *rau* (*rav*), etc.

(*c*) **Present Indicative.**

Singular.	*Plural.*
1[st] P. *mí-davam* (میدَوَم) I am running.	*mí-davím* (میدَویم) me are running.
2[nd] P. *mí-daví* (میدَوی) thou art running.	*mí-davíd* (میدَوید) you are running.
3[rd] P. *mí-davad* (میدَوَد) he is running.	*mí-davand* (میدَوَند) they are running.

Besides meaning 'I am running', 'I do run', 'do I run?', 'I run', this tense is very often used in a future sense (cf. the English, 'I *am going* to town to morrow, in Persian *Fárdā bi-sháhr mí-ravam*).

(*d*) **Present Participle.**

Davắn (دَوان), running.

(*e*) **Agential.**

Singular.	*Plural.*
Dav-ándeh (دونده), a runner.	*Davandagắn* (دَوَندَگان) runners.

§ 90. When the root of a Verb ends in *y* (ی), this letter is optionally dropped in writing, and always in the modern spoken language, in the 2[nd] Sing. Imperative: as *gūy* (گوی), root of *giftan* (گفتن), 'to speak': 2[nd] Sing. Imperat: *gūy* (گوی) or *gū* (گو): *namū́dan* (نمودن) 'to shew', 2[nd] Sing. Imp: *namắy* (نمای) or *namắ* (نما). [The same rule applies to nouns of similar formation; as *jā* (*jāy*), *rū* (*rūy*) *pā* (*pāy*)].

§ 91. The Imperative and the Present Subjunctive are more commonly used in their *strengthened* form, which is made by prefixing to each person the particle *bih* or *bi-* (Avestic *vi*, '*apart*').

(*a*) **Strengthened Imperative.**

Singular.	*Plural.*
2[nd] P. *bí-dav* (*bí-dau-* بِدَو), run thou.	*bí-davíd* (بدوید), run ye.

(*b*) **Strengthened Present Subjunctive.**

Singular.	*Plural.*
1st P. *bí-davam* (بِدَوَم) I may, let me, run.	*bí-davím* (بِدَوِيم) we may run.
2nd P. *bí-daví* (بِدَوِى), thou mayest run.	*bí-davíd* (بِدَوِيد) you may run.
3rd P. *bí-davad* (بِدَوَد), he may, let him, run.	*bí-davand* (بِدَوَند) they may run.

The meaning is not altered by the insertion of this particle, the use of which really depends upon the taste of the writer. In speaking the simpler forms are of comparatively rare occurrence except sometimes with Compound or Prepositional Verbs (*vide* §§ 109, 124). When, similarly, the words *nah*, 'not', *mah*. ('not', used only with the Imperative) are prefixed to these tenses, the prefix *bi* must not be used. In the older style the Strengthened Present Subjunctive had a future sense. (When, however, a person says *inrā bí-kunam?*, although it may in English be rendered 'Shall I do this?' yet to the Persian mind the meaning is 'May I do this?') When the root of the verb begins with *alif*, the ى of the older form *vi* of the prefix is retained: as *bí-y-uftad*,[1] (بِيُفتد), 'he may fall', The *y* is also inserted when *na* or *ma* are prefixed to such verbs; as *náyāmūzad* (نَيامُوزد) 'let him not learn'.[1]

§ 92. The original termination of the Infinitive was *-tan*, and this is still preserved in most of the older verbs in the language. But as only four of the consonants, — خ، ف، س، ش — are permitted by euphony immediately to precede *-tan* without the interposition of a vowel, and as many verbal Roots end in other consonants than these four, of the following two Rules one must be adopted to form the Infinitive: —

1. Modify the final consonant of the root so that it may become one of the above four: — E. g.

[1] As the initial Alif in such verbs is omitted, unless it has the *madd* over it (*i. e.* is long *ā*), when the *y* is inserted, the student may find it difficult to understand such forms unless he is careful.

Root, *āmūz-* infin., *āmūkhtan*, 'to learn':

Root, *farīb-*, infin., *farīftan*, 'to deceive': *or*,

2. Insert the connecting vowel *ī* between the Root and the Infinitive ending, softening the latter into *-dan*: as

Root, *ṭálab-*, infinitive, *ṭalabīdan*, 'to summon.'

Root, *ram-*, infinitive, *ramīdan*, 'to shy' (of a horse).

The only consonants that may immediately precede *-dan* are *n* and *r*;[1] as R, *mān*, Infin. *māndan*, 'to remain'. But these do not always remain unchanged; as, R. *chīn*, Infin. *chīdan*, 'to pluck': R. *dār*, Infin. *dáshtan*, 'to have' (where the *r* is changed, in accordance with Rule 1.).

In the case of many verbs the old infinitive, formed in accordance with Rule 1, has now given place to a new infinitive formed according to Rule 2: as,

R. *sanj-*: Old Infin. *súkhtan (sákhtan)*: New Infin. *sanjīdan*, 'to weigh'.

R. *sunb-*: Old Infin. *súftan*: New Infin. *sunbīdan*, 'to bore'.

§ 93. Instead of learning rules for the formation of the Infinitive from the Root, or, — since the Infinitive is given in the dictionary, — for finding the Root when the Infinitive of an irregular Verb is known, the far better plan is for the student (as in Latin) to learn the Principal Parts of each irregular Verb. Hence, in giving every such word in this Grammar, we state both the Infinitive and the Root. A list of Irregular Verbs is, moreover, given as an Appendix to Lesson XIII., where Rules for the formation of the Infinitive from the Root are given. It will be seen that there are three causes which have operated in producing the very slight apparent irregularity in some Persian verbs; these are: — *(a)* a desire to render the pronunciation more euphonious and easier, *(b)* contraction, *(c)* in a very few instances the fact that certain verbs are defective and require to have their missing portions supplied from other verbs. Examples of these three classes of irregularity are: — *(a) āmūz, āmūkhtan*, 'to teach, to learn'; *(b) ávar (ár), āvárdan*, 'to bring'; *(c) bīn, dīdan*, 'to see'.

[1] Very rarely also *ž*.

Words.

Duzdídan, to steal.
shanidan (*shanav*), to hear.
khwābidan, to lie down, to sleep.
gúftan (*gūy*), to speak, say.
namūdan (*namāy*), to shew, do.
guzáshtan (*gúzar*), to pass by.
guzārdan (*guzār*), to permit.
guzāshtan (*guzār*) to leave.
dídan (*bín*), to see.
bar dáshtan (*bar dár*), to carry.
shúdan (*shav*), to become.
bākhtan (*bāz*), to lose (*a game*).
báyad, ought.
farāmūsh kardan, to forget.
arzidan, to be worth (*bi-*).
pasandídan, to approve of.
dānístan (*dān*), to know.
afrāshtan (*afrāz*), to raise aloft.
barkhāstan (*barkhiz*), to rise.
pazīrúftan (*pazír*) to accept.
az táraf i / *az jánib i* } on the part of.
bidār, awake.
mīhtar, groom.
i'timād, reliance.
nigāhbāni, watching, act of guarding.
izn, permission.
ijázeh, *ijāzat*, leave.
pās, a watch in the night.
pāsbāni, act of keeping watch.
pāhin kárdan, to stretch out.
lāzim, necessary.
zūd, quick; early.
nish, prick, sting.
āftáb, sunshine.
nish i āftāb, (at) the first ray of dawn.
bām, the roof.
qaṣr, a palace.
divār, wall.
murgh, a fowl.
ishāreh, a sign.
kih gūyā, as if.
bāzi kardan, to play, to gamble.
ṣadā zadan, to call.
ḥuẓūr, presence.
sharṭ, condition, wager, stake.
khwushnūd, pleased.
āshpazkhāneh, kitchen.
dáhineh, bridle, bit.
kas, person, fellow.
ẓárar, injury, loss.
zín, saddle.
umíd, hope.
afsār, halter, headrope, headstall.
a'lā' ḥaẓrat ('most lofty presence' =), your Majesty.
makkār, deceiver, deceitful.
hazār chandān, 1000 times as much.
ākhir, last; end.
vujūd, existence, person.
qaímat / *qímat* } price, value.
khāṭir, the heart.
khāṭir jam' dāríd ('keep the heart together' =), be of good cheer.
pishkásh, present (*from an inferior*).
áqdas, most sacred.
humāyūni / *shāhanshāhi* / *shahryāri* } royal, imperial.
qumār bāzi, dice-playing, gambling.

Exercise 21.

قصه

سواری بشهری رفت و شنید که درآنجا دزدهای بسیار
میباشند — ترسید که مبادا درشب آمده اسبش را ببرند — لهذا در
وقت شب بمهتر خود گفت — امشب تو بخواب من بیدار میمانم زیرا
که بر تو اعتماد ندارم و می ترسم که اسب را بدزدند — مهتر بوی
گفت — ای آقا اینرا چرا میگوئید البته هیچ خوبی ندارد که بنده

بخوابم وآقایم بیدار مانده اسب را نگهبانی کند — اگر اذن بفرمائید
بخوبی پاسبانی خواهم کرد — آقایش (به) خواب رفت — بعد
از آنکه یك پاس از شب گذشته بود بیدار شده از مهتر پرسید که چه
میکنی — گفت در فکر این هستم که خدا بچه طور زمین را بربالای
آب پهن کرده است — گفت از فکر تو می ترسم که مبادا دزدها
بیایند و تو ایشانرا نه بینی — جواب داد که ای آقا خاطر جمع دارید من
برحذر هستم — در نصف شب آقایش بار دیگر بیدار شده گفت
آیا تو در خوابی — گفت خیر آقا بلکه در فکر آنم که آیا خدا بچه طور
آسمانرا بی ستون افراشته است — گفت خبردار که چون تو در فکر
هستی دزدها اسبم را نبرند — گفت خیر آقا نمی شود — آقایش
گفت اگر بخواهی حالا بخواب من بیدار میمانم — گفت لازم نیست
خوابم نمی آید — آنشخص باز بخواب رفت و چون صبح زود در پیش
آفتاب بر خاست پرسید که حالا چه میکنی — نوکرش گفت در فکر
این هستم که امروز آیا زین بر سر بنده باید باشد یا بر سر جنابعالی زیرا
دزدیکه اسب را برد زین را فراموش کرد

Translation 22.

One day a king was seated on the roof of his palace. He saw a man who was standing (is having stood up) at the foot of the wall and had (has) a fowl in (his) hand, and that person was making (is making) a sign as if he wished (wishes) to make (him) a present of that fowl. The king called him and enquired, 'Why dost thou show this fowl to me?' He said, 'I beg to state to your most sacred imperial Majesty that I was gambling with a certain person, and on the part of your Majesty (the imperial person) I laid (made) a wager and gained (carried off) this fowl, and I have now brought it: I hope (there is hope) that you will (may) order them to (that[1] they) receive it from me'.

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[1] That is, the servants. It would be presumptuous to ask the king himself to accept it!

The king was much pleased and said that they should (until they did) take (bear away) the fowl to (into) the kitchen. After two [or] three days the same man, having again presented himself (having arrived to the presence of) before the king, brought a sheep with him and said, 'This sheep also I have won for your Majesty (the most lofty royal Presence) in gambling.' The king accepted the sheep also. The fellow came a third time, and he had brought another with him. When the king saw him empty-handed he asked him, 'Why hast thou brought nothing for me to-day?' He said (made representation), 'In your Majesty's name (name most sacred imperial) I laid a wager of one thousand *tōmāns* with this man and lost to him: he has now come for the money.' The king smiled, and, having given him the sum mentioned, said, 'Never after this gamble in my name.'

Conversation.

سؤآل	جواب
آن سوار از چه چیز ترسید	ترسید که مبادا دُزدها اسبش را ببرند
پس چه کرد — آیا کسی را نداشت که اسب را نگهبانی کند	بلی داشت و آن نوکرِ او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد
آیا اسب را بخوبی نگاه داشت یا نه	در فکرِ چیزهای دیگر بود و ندید چون دزد آمده اسب را بُرد
آیا زین و دهنهٔ اسب را هم بُرد	خیر زین را نبرد امّا اسب را با افسار و دهنه بُرد
در آن حکایتِ دیگر آیا پادشاه قُماربازیِ آن شخص مکّار را پسندید	البتّه آنرا در اوّل پسندید — امّا چون در آخر ضَرَرِ زیاد از آن کار بُرد امر فرمود که آن مرد بعد از آن از طرفِ پادشاه هرگز شرط نماید
آن مُرغ و گوسفند تقریباً چند می ارزید	نمیدانم امّا اینرا بخوبی میدانم که به هزار تومان نمی ارزید
شاید آن شخصِ مکّار آنها را بیَك تومان خریده بود	پس هزار چندان از دستِ پادشاه بیرون رفت

Twelfth Lesson.

The Verb (continued): Auxiliaries: Tenses of Rare Occurrence.

§ 94. Before studying the formation of the remaining tenses of the Active and the tenses of the Passive Voice, it will be convenient for the Student to have before him paradigms of the most necessary auxiliaries. We therefore subjoin those of (*a*) *Búdan*, 'to be'; (*b*) *Khṿástan*, 'to will, wish'; and (*c*) *Shúdán*, 'to become'.

§ 95. *Búdan*, 'to be': Root *básh* or *buv* (بو or باش).

(*a*) Preterite Indicative.

	Singular.	*Plural.*
1st P.:	*búdam*, I was.	*búdím*, we were.
2nd P.:	*búdí*, thou wast.	*búdíd*, you were.
3rd P.:	*búd*, he, she, it was.	*búdand*, they were.

(*b*) Present Subjunctive.

	Singular.	*Plural.*
1st P.:	*básham*, I may be.	*báshím*, they } may be.
2nd P.:	*báshí*, thou mayst be.	*báshíd*, you } may be.
3rd P.:	*báshad*, he, she, it, may be.	*báshand*, they } may be.

(*c*) Imperfect Indicative.

	Singular.	*Plural.*
1st P.:	*mí-búdam*, I was, etc. (§ 85, *b*.)	*mí-búdím*, we were: etc.

(*d*) Another form of the Present Subjunctive.

	Singular.	*Plural.*
1st P.:	*búvam*, I may be.	*búvím* we } may be.
2nd P.:	*búví*, thou mayd be.	*búvíd*, you } may be.
3rd P.:	*búvad*, he, she, it, may be.	*búvand*, they } may be.

(Still used, in writing only.)

(*e*) Perfect Participle.

búdeh, having been.

(*f*) Imperative.

	Singular.	*Plural.*
	2nd P.: *básh*, be thou.	2nd P.: *báshíd*, be ye.

(*g*) **Perfect. Indicative.**

	Singular.	*Plural.*
1st P.:	*búdeh am*, I have been: etc. (§ 85, *d.*)	*búdeh im*, we have been: etc.

(*h*) **Pluperfect Indicative.**
Wanting.

(*i*) **Agential.**
Wanting.

(*j*) **Present Participle.**
Wanting.

(*k*) **Optative.**
3rd *Sing. bād, bādā́*, may it be!

(*l*) **Perfect Subjunctive.**

1st *Singular. búdeh básham* (§ 102), I may have been.

(*m*) **Present Indicative.**

	Singular.	*Plural.*	
1st P.:	*mí-bāsham*, I am.	*mí-bāshím*, we	are.
2nd P.:	*mí-bāshí*, thou art.	*mí-bāshíd*, you	
3rd P.:	*mí-bāshad*, he, she, it, is.	*mí-bāshand*, they	

(*n*) **Future Indicative.**

	Singular.	*Plural.*
1st P.:	*khṿāham búd*, I shall be; etc.	*khṿāhím búd*, We shall be; etc.

(As in the Regular Verb: § 100.)

Gerundive.

búdaní, about to be, deserving or requiring to be, able to be.

The prefix *bi* (§ 91) is not now used with any of the Tenses of this verb.

[In India the Agential *bāshándeh* — there pronounced *bāshíndeh* — is often used in the sense of 'inhabitant': but it is unknown in Persia at the present time.]

§ 96. *Khṿāstan*, 'to will, wish, ask': Root *Khṿāh.*

(*a*) **Preterite Indicative.**

	Singular.	*Plural.*
1st P.:	*khṿástam*, I wished.	*khṿástím*, we wished.
2nd P.:	*khṿástí*, thou wishedst.	*khṿástíd*, you wished.
3rd P.:	*khṿást*, he, she, it, wished.	*khṿástand*, they wished.

(*b*) Imperfect Indicative.

Singular.	Plural.
1st P.: *mī-khvāstam*, I wished, was wishing; etc. (§ 85, *b.*)	*mī-khvāstīm*, we wished, etc.

(*c*) Past Participle.

khvāsteh, having wished.

(*d*) Perfect Indicative.

khvāsteh am, I have wished, etc. (§ 85, *d.*)

(*e*) Pluperfect Indicative.

khvāsteh būdam, I had wished, etc. (§ 85, *e.*)

(*f*) Perfect Subjunctive.

khvāsteh bāsham I may have wished, etc. (§ 102.)

(*g*) Gerundive.

khvāstanī, to be desired, desirable.

(*h*) First Present Indicative.

	Singular.	Plural.
1st P.:	*khvāham*, I shall.	*khvāhīm*, we shall.
2nd P.:	*khvāhī*, thou wilt.	*khvāhīd*, you will.
3rd P.:	*khvāhad*, he will.	*khvāhand*, they will.

(*i*) Second Present Indicative.

	Singular.	Plural.
1st P.:	*mī-khvāham*, I wish.	*mī-khvāhīm*, we wish.
2nd P.:	*mī-khvāhī*, thou wishedst.	*mī-khvāhīd*, you wish.
3rd P.:	*mī-khvāhad*, he wishes.	*mī-khvāhand*, they wish.

(*j*) Imperative.

2nd Sing. *khvāh*,[1] wish thou. 2nd Plur. *khvāhīd*, wish ye.

(*k*) Present Participle.

khvāhān, wishing (*Obsolete*).

(*l*) Agential.

khvāhándeh, wisher.

(*m*) Future Indicative.

khvāham khvāst, I shall wish, ask, etc. (§ 100.)

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[1] Often used as a conjunction (cf. Latin *vel . . . vel*). *khvāh . . . va khvāh*, 'whether . . . or'.

§ 97. When the verb *khvāstan* is used an *auxiliary*, the First Present Indicative is used to form the future of other verbs, being then united with the shortened Infinitive of the verb following (§ 100). It therefore means 'I shall, thou wilt', etc. The regular or Second Present Indicative is *never* used as a simple auxiliary and *never* has this sense: it means 'I wish, I desire, I ask', etc. The simple form of the Present Subjunctive cannot be used (since, as explained above, it is in this Verb used in the sense of 'I shall'): the strengthened form is therefore used; as *bí-khvāham*, 'I may wish', etc. (§ 91, *b.*) So also the strengthened Imperative is always used (§ 91, *a.*), *bí-khvāh*, *bí-khvāhíd*, 'wish', 'ask'. [For an explanation of the reason why in the First Present Indicative the *mí* is not used in this verb, *vide* § 107.]

§ 98. Notice the meanings of the following constructions:

a) *Mí-khvāham bí-davam*, I wish to run (*lit.* 'I wish I may run').

b) *Khvāham davíd*, I shall run.

c) *Qálam-rā dást girífteh búdam va mí-khvāstam kāghaẓ-rā bí-navísam, kih shumā́ ā́madíd*, 'I had taken pen in hand, and *I was just about* to write, when you came'.

§ 99. *Shúdan*, 'to become': Root *shav*.

(*a*) Preterite Indicative.

	Singular.	*Plural.*
1st P.:	*shúdam*, I became.	*shúdím*, we became.
2nd P.:	*shúdí*, thou becamest.	*shúdíd*, you became.
3rd P.:	*shud*, he became.	*shúdand*, they became.

(*b*) Imperfect Indicative.

mí-shúdam, I was becoming, etc. (§ 85, *b.*)

(*c*) Past Participle.

shúdeh, having become.

(*d*) Present Participle.

Wanting.

(*e*) Agential.

shavándeh, one who becomes (*rare*).

(*f*) Perfect Indicative.

shúdeh am, I have become, etc. (§ 85, *d.*)

(*g*) **Pluperfect Indicative.**

shúdeh búdam, I had become, etc. (§ 85, *e.*))

(*h*) **Imperative.**

Singular.	*Plural.*
2nd *shau* (§ 9), become thou.	2nd *shávíd,* become ye.

(*i*) **Present Subjunctive.**

Singular.		*Plural.*	
1st P.: *shávam,* I may	become.	*shávím,* we may	become.
2nd P.: *shávi,* thou mayst		*shávíd,* you may	
3rd P.: *shávad,* he may		*shávand,* they may	

(*j*) **Present Indicative.**

Singular.	*Plural.*	
1st P.: *mí-shavam,* I become.	*mí-shavím,* we	become.
2nd P.: *mí-shaví,* thou becomest.	*mí-shavíd,* you	
3rd P.: *mí-shavad,* he becomes.	*mí-shavand,* they	

(*k*) **Future Indicative.**

khváham shud, I shall become, etc. (§ 96, *h.*)

(*l*) **Perfect Subjunctive.**

shúdeh básham, I may have become, etc. (§ 102.)

(*m*) **Gerundive.**

shúdaní, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bí-shavam,* 'I may become', etc.

It will be noticed that, except in the formation of the Infinitive, there is no irregularity in the conjugation of either *khvástan* or *shúdan.*

We are now in a position to continue the explanation of the formation of the remaining tenses of the Regular Verb.

§ 100. The Future Indicative Active is formed by prefixing to the shortened Infinitive (§ 84) of any verb the First Present Indicative of *khvástan* (§ 96, *h.*: § 97.)

Future Indicative Active of *Davidan*, 'to run'.

	Singular.	*Plural.*
1st P.:	*khvāham david* (خواهم دوید):	*khvāhim david* (خواهیم دوید).
2nd P.:	*khvāhi david* (خواهی دوید).	*khvāhid david* (خواهید دوید).
3rd P.:	*khvāhad david* (خواهد دوید)	*khvāhand david* (خواهند دوید).

'I shall run, thou wilt run', etc.

This tense is now used in speech (except in Kāshān) only when a very *decided* future or a *purpose* is denoted, — in other words in ordinary conversation it denotes rather 'I *will* run' than 'I shall run'. Otherwise the Present Indicative (§ 89, *c*) of the principal verb is employed in a future sense. More rarely the Future has„the sense of *must*, *should*, etc., as in the sentence, *Ajab nīst kih javānī khiyālāt i buzurg* ***khvāhad namūd***, 'It is not strange that a youth *should conceive* great projects'.

§ 101. The Gerundive is formed by adding *-ī* to the Infinitive, as:

Davīdanī (دویدنی), about to run, that should run. It is now rarely used in writing though not uncommon in speech. In the case of Transitive Verbs the Gerundive has generally a *Passive sense*; as, *kushtanī*, 'about to be killed, that ought to be killed'; *dīdanī*, 'that may be seen, that should be seen, that is fit to be seen, visible'. Like all other adjectives the Gerundive requires *nā* (نا) and not *nah* (نه) to be prefixed to form the negative; as *nādīdanī*, 'that cannot be seen, invisible, that is not fit to be seen' (§ 206, *g*). The Gerundive may (like other Adjectives) be used as a Substantive: as, *khvūrdanī* (خوردنی), 'that which may be eaten, food'.

§ 102. The Perfect Subjunctive is formed by adding the Present Subjunctive of *Būdan* (§ 95, *b*) to the Past Participle of the principal Verb.

Perfect Subjunctive Active.

	Singular.	*Plural.*
1st P.:	*davídeh bāsham* (دویده باشم)	*davídeh bāshím* (دویده باشیم)
2nd P.:	*davídeh bāshí* (دویده باشی)	*davídeh bāshíd* (دویده باشید).
3rd P.:	*davídeh bāshad* (دویده باشد)	*davídeh bāshand* (دویده باشند)

'I may (might, should, would) have run', etc.

§ 103. There are also a few other tenses which are of rarer occurrence except in literary style. They are the following:

(*a*) **Optative.**

3rd P. Sing.: *davād* (دواد), may he run!

It occurs only in the 3rd Singular, and is formed by inserting an *alif* before the final letter of the 3rd Sing. Present Subjunctive (§ 89, *b*). *Bād* (§ 95, *k*) is contracted from *buvād*.

(*b*) **Continuative Perfect Indicative.**

This tense is formed by prefixing *mí-* to all the persons of the Perfect Indicative (§ 85, *d*).

Mī-davídeh am, etc., 'I have been running', etc. (می دویده ام)

Example: 1. — *Az īn āyeh chízhā-y-i gharīb padíd mí-āyad kih bi-názar ná-mī-āmadeh ast*, 'From this verse some strange things become evident which have not been coming to sight' (*i. e.* have not usually been noticed). 2. *Tō ūrā dídeh-ī kih dar másjid īstādeh Qur'ān* ***mī-khvāndeh*** *va sár i khvúdrā pāīn* ***mī-āvárdeh*** *va buländ* ***mī-kárdeh ast***, 'Thou hast seen him that, having stood up in the mosque, he *has been reading* the Qur'ān and *has been lowering* and *raising* his head'. (The word *ast* is understood after *mī-khvāndeh* and *mī-āvárdeh*, according to the last sentence of § 85).

(*c*) **Continuative Pluperfect Indicative.**

This is formed by prefixing *mí-* to each person of the Pluperfect Indicative (§ 85, *e*): as,

Mī-davídeh būdam, etc., 'I had been running', etc.

(If in the two sentences given above in (*b*) we change the present and perfect tenses (*mī-āyad* and *dīdehī*) into the imperfect and pluperfect (*mī-āmad* and *dīdeh būdī*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mī-āmadeh būd*, ... *mī-khvāndeh* (*būd*) ... *mī-āvárdeh* (*būd*), ... *mī-kárdeh būd*.)

(*d*) **Continuative Perfect Subjunctive.**

Mī-davīdeh bāsham (cf. § 102), etc., 'I may have been running, I may have kept on running'.

This tense is of very rare occurrence indeed.

(*e*) **Conditional.**

This is formed by adding-*ī* to all the persons of the Preterite (§ 85, *a*) *except* to the 2nd Person Singular.

	Singular.	*Plural.*
1st P.:	*davīdamī* (دویدمی)	*davīdīmī* (دویدیمی).
2nd P.:	*davīdī* (دویدی)	*davīdīdī* (دویدیدی).
3rd P.:	*davīdī* (دویدی).	*davīdandī* (دویدندی).

'(If) I should (were to) run', *etc.*

This tense also expressed *habitual action* and then had exactly the meaning of the Imperfect Indicative. It is not now used in speech and rarely in writing, the Imperfect Indicative being employed instead in both senses (§ 85, *b*).

§ 104. In older books *mī* was prefixed to the Imperative to denote *continuance*, thus forming the *Continuative Imperative*: the longer form of the same prefix, *hamī*, was also used in the same way. E. g. *mī-dau*, *hamī-dau*, *hamī-davīd*, 'keep on running'. But this is now obsolete in speech and very antiquated even in writing.

§ 105. The prefix *bi-* is often in writing used with the *preterite* Indicative, especially when it is a word of one syllable. It thus forms the Strengthened Preterite: as in the sentence *Īn-rā guft va birāft*, 'He said this and went away'. But the employment of the prefix is a matter of taste, and it does not very materially modify the meaning.

§ 106. The original form of *mī-* was *hamī* (Pahlavi *hamāī*), and it meant 'always, ever', as is seen from

the word *hamīsheh* which still has that meaning and is formed from the prefix *hamī* by adding to it the old (Achaemenian Persian) adverbial termination *-sheh* (*-sha*, Pahlavi *-shak*).

§ 107. The form now known as the present *Subjunctive* used in the old language to be the Present *Indicative*, and it is still found in classical works (and in their modern imitations) in that sense. It has therefore very often a future meaning, as has the modern Present Indicative (§ 89, *c*). But in the modern tongue the only Verbs in which the Indicative meaning of this form is retained are *khvāstan* (First Present), *dāshtan*, and sometimes *bāyīstan* and *shāyīstan* (§§ 97 and 131).

§ 108. The Negative of the Imperative in the older language was formed by prefixing *mā-*, 'not' (Avestic and Achaemenian *mā*, Greek *μὴ*, = Latin *nē*). In speech, however, *na* is generally used instead of *ma-*, as less forcible and therefore more polite. In writing *ma-* may still be used, as may *na-* also.

§ 109. When a verb is compounded with a preposition which precedes it, the particle *mī-* in the Present and Imperfect Indicative etc. is placed between the preposition and the verb: as, *bar āmadan*, 'to come up'; Present Indicative *bar mī-āyad*. The same rule holds generally with the prefixed particles *bi*, *na*, *ma-* etc. and also with regard to the Auxiliary *khvāham*; as,

bar ná-y-āyad, bar ná-mī-āyad, bar khvāhad āmad, etc.

But *bi-* is not prefixed when this particular preposition *bar* is used; in other instances it may be: as *farū bíbarad* 'may he (let him) swallow'. (Cf. the introduction of the augment in Greek between the prefixed preposition and the verb, as ἐξέλεγον from ἐκλέγω.)

In a few verbs (the prepositional nature of which is nearly forgotten, cf. the case of καθίζω in Greek) the auxiliary of the Future is prefixed to the preposition, as *khvāhad barkhāst*, 'he shall arise'. (*Bár khvāhad khāst* is antiquated.) So *khvāhad dar guzásht*, 'it shall pass away' (although *dár khvāhad guzásht* is also correct); but *farū khvāhad búrd*, 'he shall swallow', in accordance with the general rule. So also *farū girīftan*, 'to acquire',

has *fará mí-girad, fará khwāhad girift, fará bí-gir, fará má-gir*, etc.

Such verbs as *paẕíruftan* 'to accept'; *āvárdan*, 'to bring', *ámadan*, 'to come', etc. are really compounded with separable or inseparable prepositions; but as this has been forgotten by the Persians, these verbs are treated as uncompounded.

Words.

Gáshtan / *gardídan* } *(gard)*, to become.
navíshtan (navís), to write.
shitáftan (shitáb), to hasten.
pūshídan, to conceal.
rasānídan, to cause to arrive.
sitūdan (sitāy), to praise.
pandáshtan (pandár), to consider, fancy.
bar dáshtan (dār), to take up, carry off.
firistādan (firíst), to send.
tavānístan (tavān), to be able.
nishán dādan (dih), to shew.
bāvar kárdan, to credit.
múntazir, expectant.
mulāqát, interview.
múddat, period of time.
magrūn, near.
kisālat, ill health.
fúrṣat, leisure, opportunity.
áqsar -i auqát, oftentimes.
bārhā, times, often.
sharaf-yāb, honoured.
ẓáf, weakness.
yavāsh, slowly.
rāh ráftan, to walk.
bí-īmān, without faith, infidel.
dānā, wise.
múttaqi, pious.
más'aleh, question, problem.
su'āl, a question.
su'ālāt (Ar. pl.), questions.
'ulamā (Ar. pl. of *'ālim*) learned men, religious authorities, doctors of the law.
Islām, Muhammadanism.
Ta'ālā' ('may He be exalted', =) Most High (of God).
nāẓir, viewing, beholding.
khāliq, Creator.
khair, good.
sharr, bad, evil, wickedness.
gunāh, sin.
múrtakib i, engaged in.
qudrat, power.
iẕn, permission.
mashghūl-i(bi), busy with.
Shaiṭān, Satan.
ātash, fire.
Jahánnam, hell.
'uqūbat, torture, punishment.
ta'līm, doctrine, teaching.
'uqalā (Ar. Pl. of *āqil*), sages.
sirísht, composition, nature.
múmkin, possible.
ás̤ar, impression, effect.
qaul, saying, speech.
khāmūsh, silent.
kham, bent.
kulūkh, a clod.
giriyān, weeping, tearful.
ahámm (Ar. Superlat.), most important.
'ājiz, helpless, unable.
umūr (Ar. pl. of *amr*), matters.
ḥaqír, humble, contemptible.
chinān, such, so.
hanūz, still, as yet.
ziyād, very much.
dard, pain.
tabássum, smile.
ghairi már'i, invisible.
ḥuẓūr, presence.
sarkār, lordship: Sir.
mustáujib i, liable to, deserving of.
mákhfi, concealed, hidden.
khāk, clay, soil, earth.
chinánkih, just as.
durūghgū, liar.
súkhan, a word.
ḥíkmat, wisdom.
tafárruj, pleasure, amusement, (a walk).
ṣádr i á'ẓam, Premier.
vazír, a minister of state.

tajvíz, permission, sometion.
kishtzár, a field.
gándum, wheat.
bulánd, tall, high.
bulándí, height.
qadd, stature.
ádam, a man (*person*).
sáq, leg, stalk (of corn).
Qibleh-y-i 'Álam, ('Cynosure of the World' =) Your Majesty.
salámat, safety: safe.
salámatí, safety.
mutaváǰǰih, attentive, careful.
muta'áǰǰib, surprised.
vátan, native land.
fíl, elephant.
bá'zí, some.
mufíd, beneficial.
aqárib (Ar. pl. of *qaríb*) relations,
tabíb, a doctor, physician.
dásteh, handful: handle.
kághaz, paper: a letter.
ahl, a people.
darkhvást, request.
máusam, a season.
ákhir i kár, finally.
isbát, a proof; substantiation.
sábit kárdan, to prove.
síhhat, correctness: health.
iǰázeh, *iǰázat*, leave.
takállum, conversation.
hamáná, indeed.
qaúm va khvísh, relatives.
áshná, an acquaintance.
iltifát, attention, kindness.
tashríf, honour.
guftugú, conversation.
harf, a letter, a word.
harf zadan, to speak.
'ázim i, bound for.
sharíf, noble.
máni', prohibitive.
aknún, now.
táb va lárz, fever and ague.
áb va havá ('water and air'), climate.
máh, moon, month.
taváqquf, delay, sojourn.
táǰir, a merchant (Ar. pl. *tuǰǰár*).
shadíd, severe.
dúchár shúdan, to meet with; to be attacked by (a disease).
zamán, time.
raf', rejection, a shaking off.
cháq, healed, well.
umíd, hope.
gáhgáhí, from time to time.
muzáhim, troublesome, troubler.
yaqín, certain (it is certain).
tiǰárat, commerce.
shughl, business, calling.

Exercise 23.

قصّه

شخصی بی ایمان پیشِ درویشی دانای مُتّقی رفته ازوی جوابِ
سَه مسئله خواست — اوّل آنکه — عُلمای اسلام چرا میگویند که خدای
تعالی هر جا حاضِر و ناظِر است بنده اورا در هیچ جائی بنیم بنما
که او کُجاست — سُؤالِ دُوّم آنکه چون عُلمای ما گفته اند که خدا
خالِقِ خیر و شرّ است پس انسانرا بسبب گناهی که مُرتکبِ آن بشوَد
چرا سزا میدِهند چونکه انسان هیچ قدرت ندارد و بدونِ اذن
واجازهٔ خدایتعالی نمیتواند مشغولِ هیچ کاری بگردد — سُؤالِ
سِوم آنکه خدا شیطانرا در آتشِ جهنّم چگونه بتواند عقوبت نماید زیرا

که برحسبِ تعلیمِ خودِ علما سرشتِ شیطان از آتش است وچگونه
ممکن میباشد که آتش برآتش اثر کند چون درویش این قولِ
ویرا شنید خاموش مانده خم شد وکلوخی بزرگ از زمین برداشته
برسرِ وی زد — آن بی ایمان گریان شده نزدِ حاکم شتافت وگفت —
ای آقا بنده ازفلان درویش سه مسئلهٔ اهمّ پرسیدم وچون از
جواب دادن عاجز گردید کلوخی بر سرِ حقیر چنان زدکه سرِ من
هنوز دردِ زیادمیکند — حاکم آن درویشرا طلبیده بوی گفت —
چراکلوخ برسرِاین مردزدی و هیچ جواب سؤالهایش راندادی
— درویش تبسّم کرده گفت — آن کلوخ جوابِ سؤالاتِ وی است
— پس درویش آن سه سؤالرا بیان کرده گفت — این شخص
میگوید که سرم درد میکندپس آن درد را بمن نشان بدهدتامن
نیزخدای غیرِ مرئیرا بوی نشان بدهم — وچه مناسبت دارد که
او در حضورِ سرکارِ شمابرمن شکایت بیاورد وبخواهد که مراسزا
دهید چونکه خودِ وی گفته است که هرچه انسان میکند خدا کرده
است — ومن چه قدرت داشتم که اورابدونِ اذن واجازهٔ خدا بزنم
پس بچه طور مستوجبِ سزامی باشم وبرجنابعالی البتّه مخفی وپوشیده
نیست که سرشتِ انسان ازخاك است چنانکه سرشتِ شیطان ازآتش می
باشد واگر آتشِ جهنّم برشیطان اثر نمیکندپس چگونه ممکن است که
کلوخ که ازخاك است باین دروغ گو ضرری رسانیده باشد —
چون آن شخصِ بی ایمان این قول درویشرا شنید خجل شده
هیچ جواب نداد — حاکم سخنانِ درویشرا بنهایت پسندیده حکمتِ
ویرا بسیار ستود

Translation 24. A Tale.

One day a king went out of the city with his Prime Minister for a walk (amusement, recreation), and he came to a field and there saw some stalks of wheat[1] with ears-of-corn which were taller than the

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[1] In Modern Persian there is no ordinary word in use for 'plant' of wheat: hence the circumlocution.

height of a man. The king was surprised and said, 'Until now I never saw (I had not seen) wheat so high as this (with this height)'. The Prime Minister said, 'May it please your Majesty (May the cynosure of the World be safe!), in my native land wheat grows (becomes) to the height of an elephant'. On hearing this the king smiled and said nothing. The minister said to (with) himself, 'The king, having considered my statement false, on that account (from that reason) smiled'. When they came back from (their) walk, the minister wrote to some of the people of his native land (that they should send) to send a handful of (from) stalks of wheat along with the ear(s)-of-corn (*khūsheh*) that are (may be) on the top of them. But when his letter reached that place the season for (of) wheat had passed, until one other year when (that) they sent (some). The minister took (bore) them to (*nazd i*) the king. The king asked him why he had brought them (having asked from him said, 'Why hast thou brought these?'). He said, "Last year, when I said (had represented) that in my country stalks of wheat grow (becomes) to the height of an elephant, your Majesty smiled. I said to myself, 'His Majesty (the most lofty imperial presence) has (*pl.*) deemed my statement false', therefore I have brought these to substantiate (for the sake of substantiation of) my words (*qaul*)." The king in answer to (of) him said, "I now believe (have credited) what thou hast said: but for the future (after this) be careful not to say (thou mayest not strike a letter) what thou canst not (mayst not be able to) prove except after one year".

Conversation.

جواب	سؤآل
الحمدُ لله ازالتفاتِ شُما	احوالِ شُماچه طوراست
بنده نیز بارهاخواسته بودم بخدمتِ سرکارِ عالی شرفیاب بشوم امّا کِسالتی داشتم که مانِع ازمُلاقات شُده بود	مُدّتی است که بنده مُنتظِرِ مُلاقاتِ شریف بوده‌ام

اِنشاء الله اکنون حالتِ شما مقرون بصحّت وسلامتیٔ تمام می باشد

الحمد لله امّا هنوز قدری ضعف دارم واز آن سبب خیلی یَواش راه میروم

بفرمائید چه کسالتی داشته بودید

دوماه قبل به تب ولرزِ شدید دوچار شدم تا اینزمان که رفع آن شد — امّا حالا که چاق شده ام اُمیددارم که اِذن خواهیدداد گاهگاهی مزاحم اوقاتِ شریف بشوم

البتّه هر وقتیکه فرصت داریدبرای خِدمتِ شما حاضرم — انشاء الله اکثر اوقات تشریف خواهید آورد تادربارهٔ بعضی اُمورِ مهمّ گفتگو نمائیم

التفاتِ جَنابعالی زیاد ولکن اینرا فراموش کرده بودم که به تجویزِ طبیب عازم طهرانم وشاید اگر آب وهوای آنجا برای من مُفید شود تاچند ماه آنجاتوقّف خواهم کرد

یقین که سرکار درطهران قوم وخویش دارید

خیردر طهران هیچ اقارب ندارم امّاچون شغلِ تجارت دردست دارم البتّه میانِ اهلِ آنجابی دوست وآشنا نخواهم ماند

Thirteenth Lesson.

[1]Passive Voice of the Verb: Order of Words in a Sentence: *Oratia Recta* and *Oratio Obliqua*.

§ 110. The Passive Voice of *all* Transitive Verbs is formed by appending to the Past Participle (§ 85, *c*), *singular*,[2] the various parts of the auxiliary *shúdan*, 'to become' (§ 99). As the verb *davīdan* can have no Passive, being an intransitive Verb, we take as our

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[1] In place of using the Passive Voice, Persians often use the 3rd Person Plural of the Active Voice, as in the Examples following: — "He was killed"; *ūrā kúshtand*, (*lit.* 'they killed him'): "He was given a present"; *in'āmī birаī dādand.* In the latter kind of sentence where in English a Passive Verb has a direct object after it, there is no other way of translating into Persian. (Cf. the use of the English *they*, German *man*, French *on*.)

[2] The older form of the past Participle without the final *-ah* is generally used in the Passive of *yāftan* (*yāb*), 'to find': e. g. *yāft mī-shavad*, 'it is being found'.

example the verb *kúshtan* (root *kush*), 'to kill'. It must be remembered that its Past Participle means, '*having killed*', but also '*having been killed*' (§ 85, *c*).

§ 111. *Kúshtan* (کُشتن), to kill: Past Participle, *kúshteh*.

Passive Voice.

A. Indicative Mood.

(*a*) **Present Tense.**

Singular.	*Plural.*
1st P.: *kúshteh mí-shavam* (کُشته میشوم).	*kúshteh mí-shavím* (کُشته میشویم).
2nd P.: *kúshteh mí-shaví* (کُشته میشوی).	*kúshteh mí-shavíd* (کُشته میشوید).
3rd P.: *kúshteh mí-shavad* (کُشته میشود).	*kúshteh mí-shavand* (کُشته میشوند).

'I am being killed, thou art being killed', etc. (cf. § 99, *j*).

The literal meaning of this tense is, 'I am becoming having been killed', or 'I become killed', etc.

(*b*) **Imperfect Tense.**

Singular.	*Plural.*
1st P.: *kúshteh mí-shúdam* (کُشته میشُدم).	*kúshteh mí-shúdím* (کُشته میشُدیم).
2nd P.: *kúshteh mí-shúdí* (کُشته میشُدی).	*kúshteh mí-shúdíd* (کُشته میشُدید).
3rd P.: *kúshteh mí-shúd* (کُشته میشُد).	*kúshteh mí-shúdand* (کُشته میشُدند).

'I was being killed', etc. (cf. § 99, *b*).

Literally, 'I was becoming having been killed', or 'I was becoming killed'. Like the Imperfect Indic. Act. (§ 85, *b*) this tense is also used with the sense of the Conditional, '(If) I were to be killed', 'Should I be killed', etc.

(c) **Preterite Indicative.**

Singular.	*Plural.*
1st P.: *kúshteh shúdam* (کُشته شُدم).	*kúshteh shúdīm* (کُشته شُدیم).
2nd P.: *kúshteh shúdī* (کُشته شُدی).	*kúshteh shúdīd* (کُشته شُدید).
3rd P.: *kúshteh shúd* (کُشته شُد).	*kúshteh shúdand* (کُشته شُدند).

'I was killed', etc. (cf. § 99, *a*).
Literally, 'I became killed', etc.

(d) **Perfect Indicative.**

Singular.	*Plural.*
1st P.: *kúshteh shúdeh am* (کُشته شُده‌ام).	*kúshteh shúdeh īm* (کُشته شُده‌ایم).
2nd P.: *kúshteh shúdeh ī* (کُشته شُدهٔ).	*kúshteh shúdeh īd* (کُشته شُده‌اید).
3rd P.: *kúshteh shúdeh and* (کُشته شُده‌است).	*kúshteh shúdeh and* (کُشته شُده‌اند).

'I have been killed', etc. (cf. § 99, *f*).
Literally, 'I am having become killed', etc.

(e) **Pluperfect Indicative.**

Singular.	*Plural.*
1st P.: *kúshteh shúdeh búdam* (کُشته شُده‌بودم).	*kúshteh shúdeh búdīm* (کُشته شُده‌بودیم).
2nd P.: *kúshteh shúdeh búdī* (کُشته شُده‌بودی).	*kúshteh shúdeh búdīd* (کُشته شُده‌بودید).
3rd P.: *kúshteh shúdeh búd* (کُشته شُده‌بود).	*kúshteh shúdeh búdand* (کُشته شُده‌بودند).

'I had been killed', etc. (cf. § 99, *g*).
Literally, 'I was having become killed', etc.

(*f*) **Future Indicative.**

Singular.	*Plural.*
1st P.: *kúshteh khváham shúd* (کشته خواهم شد).	*kúshteh khváhím shúd* (کشته خواهیم شد).
2nd P.: *kúshteh khváhí shúd* (کشته خواهی شد).	*kúshteh khváhíd shúd* (کشته خواهید شد).
3rd P.: *kúshteh khváhad shúd* (کشته خواهد شد).	*kúshteh khváhand shúd* (کشته خواهند شد).

'I shall be killed', etc. (cf. § 99, *k*).

Literally, 'I shall become killed', etc. What has been said in a previous paragraph (§ 100) regarding the use of the Future Indicative Active applies also to this tense.

B. Subjunctive Mood.

(*a*) **Present Subjunctive.**

Singular.	*Plural.*
1st P.: *kúshteh shávam* (کشته شوم).	*kúshteh shávím* (کشته شویم).
2nd P.: *kúshteh shávi* (کشته شوی).	*kúshteh shávíd* (کشته شوید).
3rd P.: *kúshteh shávad* (کشته شود).	*kúshteh shávand* (کشته شوند).

'I may be killed', etc. (cf. § 99, *i*).

Literally, 'I may become killed', etc. The strengthened form of the Auxiliarly, *bí-shavam* may also be used; as, *kúshteh bí-shavam*, etc. This forms the '*Strengthened* Present Subjunctive Passive'.

(*b*) **Perfect Subjunctive.**

Singular.	*Plural.*
1st P.: *kúshteh shúdeh básham* (کشته شده باشم).	*kúshteh shúdeh báshím* (کشته شده باشیم).
2nd P.: *kúshteh shúdeh báshi* (کشته شده باشی).	*kúshteh shúdeh báshíd* (کشته شده باشید).
3rd P.: *kúshteh shúdeh báshad* (کشته شده باشد).	*kúshteh shúdeh báshand* (کشته شده باشند).

'I may have been killed', etc. (§ 99, *l*).
Literally, 'I may be having become killed', etc.

C. Other Moods.

(*a*) **Imperative.**

Singular.	*Plural.*
2nd P.: *kúshteh shau* (کشته شو).	2nd P.: *kúshteh shávíd* (کشته شوید).

'Be thou, ye, killed', (cf. § 99, *h*): literally, 'Become thou killed', etc.

(*b*) **Infinitive Present.**

kúshteh shúdan (کشته شدن), 'to be killed' (cf. § 99).

(*c*) **Infinitive Perfect.**

kúshteh shúdeh búdan (کشته شده بودن), 'to have been killed'.

(*d*) **Past Participle Passive.**

kúshteh shudeh, 'having been killed' (کشته شده).

§ 112. *Order of Words in a Sentence.* From the Exercises previously given the Student must have noticed that the usual order of words in a sentence is: — (1) Subject, (2) Attribute of the Predicate, (3) Direct Object, (4) Indirect Object, (5) Predicate.

As Adjectives and Nouns in Apposition directly (as a general rule) follow the Nouns which they qualify, of course these terms 'Direct Object' etc. denote the *whole* of the *logical* Direct Object and are not used in their narrower Grammatical sense.

Example: (1) "Pādsháh i níkū (2) bā khyúshí (3) ān khàl'at-rā (4) bi sartíb i dilír (5) 'aṯá farmúd", *The good king with pleasure presented that robe-of-honour to the brave colonel.* Emphasis is expressed by changing this order, but no change is required in the order of the words to denote a question.

When a subordinate sentence begining with such words as *ágarchih, harchánd kih, bā vujúdí kih,* etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *ámmā* or some such word: as, "The minister presented the robe-of-honour to the general, although he was jealous of his fame";

*Vazīr, **ágarchih** bar shúhrat i sardár ḥúsad mi-búrd, **ámmā** khál'at-rā bi-vaī 'aṭā farmūd.* Other subordinate sentences are generally treated somewhat in the same way.

§ 113. The *indirect* narration (*oratio obliqua*) is rarely used in Persian: its place is generally taken by the *direct* narration (*oratio recta*), which is often introduced by *kih* ('that'): as, "The servant said that his master was not at home"; *Náukar guft kih 'Ṣáḥib tashrīf ná-dārad'*. This, of course, changes the tense of the verb in the latter clause.

Words.

Āvardeh and, (they have brought —) they relate.
Irán, Persia.
Kayūmárṣ, Isṭákhr, Siyāmak, Hūshang, Tahmūriṣ, Balkh, Shirāsb, Bísitūn, Ibrāhím i Ádham (Proper Names).
Firdáusí (Author of *Shāhnāmeh*).
Píshdādiyān (name of a line of mythical Persian kings).
parástish, worship.
parastídan, to worship.
Musalmān, a Musalmān.
jahálat, ignorance.
bahímiyyeh, bestial.
rihāī, deliverance.
vaẓ', act of placing.
qā'ideh, a rule.
qānūn, a law.
sar-sílsileh, beginning of line (chain).
qabíleh, tribe.
iṭā'at, obedience.
gárdan, neck.
nihādan (*nih*), to place.
bar khāstan (*khiz*), to rise.
muhārabat, war.
anjām, end.
anjāmídan, to end (*intr.*).
jang, battle, war.
but, an idol.
butparásti, idolatry.
'ahd, covenant: fixed time
bimārí, sickness.
múhlik, destructive.
shuyū', prevalence.
khalq, people.
kaṣír, numerous.
várṭeh, whirlpool.
fanā, destruction, death.
lājáram, unavoidably.
'azíz, dear, honoured.
dar guẓáshtan, to pass away.
tasálli, consolation.
sā́khtan (*sāz*), to make.
ráfteh rafteh, gradually.
shi'r, verse.
maktūb, written.
'ibārat, style.
iṣlāḥ, correction.
isti'māl, use.
muḥāvareh, idiom.
nísbat bi-, in reference to.
'aib ná-dārad, it matters not
Farangí, European.
Farangistān, Europe.
yaqínan, surely.
ṣaff, line, rank.
kārvānsarā, caravansarai.
mulāzim, attendant.
nāgāh, suddenly.
dalq, beggar's robe.
kashkūl, beggar's bowl.
'aṣā, staff.
dākhil shúdan, to enter.
jadd, grandfather.

kúshtan, to kill.
banā́ namū́dan, to build, to begin.
mukhā́lafat, opposition.
intiqā́m, vengeance.
kámar, waist, loins.
bástan (*band*), to bind.
láshkar, army.
farā́ham, together.
shīr, a lion.
paláng, a panther.
yū́z, a leopard.
shikást, defeat.
dīv, a demon.
dúshman, an enemy.
uftā́dan (*úft*), to fall.
ma'rikeh, field of battle.
tā́ftan (*tāb*), to turn (*tr.*).
pā́-y-i tákht, capital.
sál̤tanat, kingdom, reign.
sul̤tā́n, ruler, Sul̤tān.
murā́ji'at, return.
tāj, a crown.
shā́hī, royal.
pādshā́hī, reign.
paidā́, discovered.
nūr, light.
ilā́hī, Divine.
zā́hid, a hermit.
ā́tash, fire.
zamā́n, time.
isti'ā́nat, aid.
dā́nish, wisdom.
vāfir, abundant.
z̤áfar, victory.
khwā́ndan, to read.
navíshtan (*navī́s*), to write.
ḥabs, captivity.
farā́ girī́ftan, to learn, acquire.
vā́sit̤eh, method.
qaid, bond.
asī́rī, captivity.
bakhshī́dan, to bestow.

az ān i kih / *māl i kih* } whose?
mukhā́t̤ab, person addressed.
mutakállim, speaker.
ádab, courtesy.
shimúrdan (*shimā́r*), to reckon, account.
ra'y, thought, opinion.
rāst, true, right, straight.
durúst, correct.
hingā́m, time.
ishtibā́h, mistake.
kunū́n, aknū́n, now.
ḥāl / *al'ān* } now.
múndarij, recorded.
shu'arā́, (Ar. pl. of *shā́'ir,* a poet.).
mubā́ligheh, exaggeration.
shakk, doubt.
aṣl, root, origin.
tārīkh, history (Ar. pl. *tavārīkh*).
qadīm, ancient.
'ā́qil, intelligent: a sage (Ar. pl. *'uqalā́*).
kūh, mountain.
muvárrikh, historian.
afsā́neh, fable.
Sar Jān Málkam, Sir John Malcolm.
musámmā' bi-, named.
qabū́l dā́shtan, to accept.
ráqam (Ar. pl. *arqā́m*), inscription.
mīkhī, cuneiform.
ṣákhreh, rock.
bī́shtar, more.
iṭṭilā́', information.
t̤ā́ifeh, race, people.
ta'ā́qub, pursuit.
ustukhwā́n, a bone.
mā́hī, a fish.
árreh, a saw.

Exercise 25.

تاریخِ قدیمِ ایران

آورده اند که اوّل پادشاهِ ایران کیومرث بوده است — دربارهٔ
وی مُسلمانان میگویند که او اوّل کسی است که مردم را از جهالتِ
بهیمیّه رهائی داده وضع قاعده وقانون درمیانِ ایشان کرد —

اوسر سلسلهٔ پیشدادیان است — دراوّل کسی جُز قبیلهٔ او بإطاعتش
گردن ننهاد دیگران بمخالفت برخاستند — کار بمحاربت انجامید —
دریکی از جنگها پسرش سِیامك کشته شُد — کیومرث بانتقام پسر کمر
بست ولشکری فراهم آورده پسرِ سیامك هوشنگ را همراه گرفت
— فردوسی میگوید که درآن سفر همهٔ شیران وپلنگان ویوزان
که درمُلكِ او یافت میشُدند درلشکرِ او بودند — چون شِکست برآن
دیوانی که دُشمنانِ او بودند اُفتاد وروی ازمعرکه برتافتند کیومرث
به‌بلخ که پای تختِ سلطنتِ او بود مراجعت فرموده تاجِ شاهی را بر
سرِ هوشنگ نهاد و خود زاهِدگردید — پادشاهیٔ کیومرث سی
سال بود — هوشنگ باعدل وحِکمت سلطنت کرد و شهرهای بُزُرگ
بنانمود — آتش درزمانِ او پیدا شُد واوآنرا نورِ الهی دانسته
مردُم را به‌پرستیدنِ آن امر فرمود — مُدّتِ سلطنتش چهل سال بود
— بعد از وی پسرش طَهمُورِث پادشاه گشت — طَهمُورِث را
وزیری بود شیراسب نام که‌به استعانتِ دانشِ وافرِ وی بر دیوان
ظفَر یافت — طَهمُورِث خواندن ونوِشتن را از دیوانیکه در حبسِ
او بودند فرا گرفت وبدینواسطه ایشانرا ازقیدِ اسیری رهائی
بخشید — بُت‌پرستی درعهدِ او پیدا شُد — وسَبَبِ آن این بود که
بیماریٔ مُهلِکی درایران شیوع یافته خلق کثیر درورطهٔ فنا اُفتادند
— لاجَرَم هرکرا عزیزی ازدوستان واقارب درمیگذشت برای
تسلّیٔ خاطر تصویرِ اورا ساخته درخانه نگاه‌میداشت تا رفته رفته
این رسم سَبَبِ پرستشِ بُتها شُد — سلطنتِ طَهمُورِث سی سال بود

Translation 26.

One day Sultān Ibrāhim i Adham was seated at the door of his palace, and his attendants (had drawn ranks) were drawn up in line by him. Suddenly a mendicant with a beggar's-robe and bowl and staff, having arrived from a journey (road), wished to enter the palace. The Sultān's attendants asked him saying (having enquired from him said), "Where art thou

going, old man?" The mendicant said, "I want to go into this caravansarai". In reply to him they said, "This is the palace of the ruler of Balkh and not a caravansarai". The old man said, "No, it is a caravansarai". The Sulṯān, on hearing (having heard) this, called the mendicant before him and said, "Mendicant, this is my house; for (from) what reason dost thou say that it is a caravansarai?" The old man replied, "Ibrāhim, permit me to (command permission in order that I may) ask thee (from thee) a few (*chand*) questions. Whose house was this at first?" The Sulṯān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sulṯān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sulṯān in reply said, "It passed on to me". The mendicant said, "When thou passest away (*pres. Subj.*), to whom will it go (*bi rasad*)?" He said, "To my son". The mendicant in reply to him said, "Ibrāhim, a place that one enters and another goes out of is a caravansarai and not a dwelling (*khāneh*)".

Conversation.

فرنگی	ایرانی
آیا شما شاه نامه خوانده‌اید	بلی صاحب من قدری از آنرا خوانده ام و شعرهای فردوسی را بینهایت پسندیده (ام)
شنیده‌ام که تابحال همهٔ اهلِ ایران گمان می‌برند که آنچه در آن کتاب نوشته است راست و دُرست میباشد	اِذن بدهید که عبارتِ سرکار را اِصلاح نمایم — اهلِ ایران اِستعمالِ آن محاوره (یعنی گمان بردن) را در گفتگو نسبت بمُخاطب برحسب اَدَب نمیشمارند اما عیب ندارد که مُتکلم ازروی اَدَب آنرا نسبت بخود بگوید
ببخشید اشتباه کردم میخواستم بگویم که بنده گمان می‌برم که اهلِ ایران تاکنون آن حکایتهائیرا که درشاه نامه مُندرج است باور میکنند	البته ما آنهارا باور میکنیم باینمعنی که اگرچه هر شخص میداند که فردوسی برسم شعرا قدری مُبالغه کرده است اما شکی نداریم که اصلِ آن تواریخ دُرست میباشد

یقیناً بهرعاقلی مثل سرکار شما مخفی
نیست که مورخانِ فرنکستان همهٔ
آن قِصه‌هارا افسانه میشمارند

خوب مَا می بینیم که سرجان ملکمَ
درکتابِ مستی به تاریخ ایران
بعضی از آنهارا که درشاه نامه
است بیان کرده است که گویا
آنهارا قبول داشته دراین چه
میفرمائید

بلی اما الآن ماآن ارقام میخی
راکه برصخرههای کوهَ بیستون
واصطخر یافت میشود خوانده
وترجه کرده ایم وازتاریخ قدیم
ایران بیشتر اطلاع داریم از آنچهَ
سرجان مَلکمَ داشته‌است

پس بدانطور عُقلای فرنکستان الآن
میتوانند اشتباههای سرجان
مَلکمَ را اِصلاح نمایند — خیلی
خوب — اما میخواهم بپرسم که
آنانیکه آن رقمهای میخی را نوشته
اند ازکدام طایفه‌بودند

ازاهلِ ایران بودند

پس اهل ایران اشتباههای فرنکیانرا
اِصلاح نموده‌اند

Appendix to thirteenth Lesson.

Irregular Verbs.

§ 114. As has been already said, the *only* irregularity in the conjugation of the so-called Irregular Verbs consists in the formation of the Infinitive from the Root modified in a particular manner. When both the Infinitive and the Root are known, the formation of the various tenses and moods proceeds exactly as shewn above in the Regular Verb. Many of the Irregular Verbs, with their Roots subjoined, have already been given in the Exercises, but for convenience of reference all the Irregular Verbs are here entered alphabetically (in the order of the Persian Alphabet). A few that are quite regular are also entered (with R prefixed) where any mistake might otherwise be made regarding the root. Those parts of the verbs which are enclosed in square brackets are now obsolete, and should not be used in speaking or even in writing, though they are entered here because they occur in the older writers.

§ 115. List of Irregular Verbs.

[*Ājīdan, ājīn*], *ājīdeh*, to stitch, make raised stitches, *e. g.* for ornament.

[*ākhtan, ākh*], *ākhteh*, to draw out.

ārāstan [*ārāy*], *ārāsteh*, to adorn.

[āzúrdan, āzār], *āzúrdeh*, to annoy.
āzmū́dan, āzmā́y, to test, try.
R. *[ā́ždan, āž]*, to stitch (= *ājī́dan*, q. v.).
[āsū́dan, āsā́y], *āsū́deh*, to repose.
[āshúftan, āshū́b], *āshúfteh*, to disturb.
[āghíshtan } *āghā́r]*, *āghíshteh*,
āghārī́dan } to steep, (*in blood*).
R. *[āghíshtan* } *āghísh]*, to em-
[āghishī́dan } brace; to cut.
āfarī́dan, āfarī́n, to create.
āgándan, ā́gan, to stuff.
[ālū́dan, ālā́y], *ālū́deh*, to defile.
[āmā́dan, āmā́y], *āmā́deh*, to prepare.
āmadan, āy, to come.
āmū́khtan, āmū́z, to learn, (to teach, *old.*).
āmī́khtan, āmī́z, to mix.
afrā́khtan, to exalt } *afrā́z*,
afrā́shtan, to hoist } to raise.
afzū́dan, afzā́y, to increase (*trans.*).
R. *afshāndan, afshā́n*, to sprinkle.
afshúrdan, afshā́r, to squeeze.
uftā́dan, uft, to fall.
[andū́dan, andā́y], to smear.
[anbā́shtan, anbā́r], *anbā́shteh*, to heap up.
andā́khtan, andāz, to throw.
andū́khtan, andū́z, to store, lay up.
ingā́shtan, ingā́r, to deem.
[āghā́shtan, āghā́sh(?)], to accumulate.
[āghū́shtan } *āghū́sh]* to em-
[āghūshī́dan } brace.
āfrū́khtan, afrū́z, to kindle.
angī́khtan, angī́z, to stir up.
āvárdan, } *ā́var*,
vulg. and old, *āvúrdan* } *ā́r*, to bring.
āvī́khtan, āvī́z, to hang (*tr.* and *intr.*).
ístā́dan, íst } to stand up.
obs. *istā́dan, íst* }

Bākhtan } *bāz*, to play, to
Bāzī́dan } lose (a game).
R. *bā́ftan, bā́f*, to weave.
bāyístan, bā́y, ought, to be, proper (*impersonal*).
búrdan, bar, to carry off.
bástan, band, to bind.
bū́dan, buv, bāsh, to be.
bī́khtan, bī́z, to sift.
[Pālū́dan, pālā́y], to strain.
[pāístan } *pāy]*, to be firm.
[pāídan }
púkhtan, paz, to cook.
paẕīrúftan, paẕī́r, to accept, receive.
pažmúrdan [pažmī́r], *pažmúrdeh*, to wither (*intr.*).
pardā́khtan, pardā́z, to busy oneself with (*bi*).
[parhī́khtan], *parhī́z*, to abstain from (*az*).
pandā́shtan, pandā́r, to suppose.
[pī́khtan, pī́z], to take captive.
[pīrā́stan, pīrā́y], *pīrā́steh*, to adorn.
paimū́dan, paimā́y, to measure.
paivástan, paivánd, to unite (*tr.* and *intr.*).
[Tākhtan] } *tāz*, *tākhteh*, to
tāzī́dan } twist, to gallop.
táftan, to twist, turn } *tāb*, to
tābī́dan, to shine } shine, turn.
[tū́khtan, tūz], to collect.
[tanū́dan, tanáv], to twist, spin.
tavānístan, tavā́n, to be able.
Jāídan, jāv, to chew (*vulg.* for *khāī́dan*).
jástan, jah, to leap.
jústan, jū́y, to seek.
Chī́dan, chī́n, to pluck.
KHástan, khī́z, to rise.
khusbī́dan } *khusb* } to lie
khúftan } } down, to
R. *khvābī́dan, khvāb* } be asleep.
Dā́dan, dih, to give.
dā́shtan, dār, to have, possess.
dānístan, dān, to know (*savoir*).

Note. Some of these verbs have not been placed in alphabetical order.

dirūdan } *dirav*, to reap.
diravīdan }
dūkhtan, dūz, to sew.
[*dūkhtan*] } *dūsh*, to milk.
dūshīdan }
dīdan, bīn, to see.
Rabūdan, rabāy, to snatch away.
[*rástan, rah*], to escape.
[*rústan*] } *rūy*, to grow up, spring
rūīdan } up.
rishtan } *rīs*, to spin.
rīshtan }
ráftan, rav, to go.
[*ruftan* } *rūb*], to sweep.
[*rūftan* }
rīkhtan, rīz, to pour out, spill.
[*Zādan*] } *zāy*, to bring forth
zāīdan } young.
zádan, zan, to strike, beat.
[*zidūdan, zidāy*], to rub off, to polish.
[*zinūdan, zīnav*], to neigh, howl.
[*zīstan, ziy*], *zindeh* (*Agential*), to *zandeh* live.
Sākhtan, sāz, to make.
sāīdan (v. *sūdan*).
sipúrdan, sipār, to entrust.
[*sitadan*] }
sitāndan } *sitān*, to seize, take.
[*sitādan*] }
(*vulg. sūndan, sūn*, to get, buy.)
[*sákhtan*] }
[*súkhtan*] } *sanj*, to weigh.
sanjīdan }
[*sirīshtan* } *sirīsh*], *sirīshteh*, to
} *sirish* (vulg.). knead, mix.
[*surūdan*] } *sarāy*, to sing.
sarāīdan }
[*súftan* } *suft*] *súfteh*
} *sunb* } to pierce, bore.
sunbīdan }
sūkhtan, sūz, to be burnt, to burn (intr.), (*old* to burn *trans.*).
[*sūdan*] } *sāy*, to pound.
sāīdan }
Shāyistan, shāy, to be fitting (*impersonal*).
shitāftan, shitāb, to hasten.
shúdan, shav, to become (*old*, to go).
shústan, shūy (vulg. *shūr*), to wash.

R. *shikāftan, shikāf*, to cleave, split (*trans.*).
shikástan, shikan, to break (trans: a stick, e. g.).
shikúftan } *shikuf*, to burst
(*shikūftan?*) } into bloom.
shamúrdan, shamār (old *shámur*), to count.
shinākhtan, shinās, to recognise, to know (*connaître*).
[*shunūdan*] } *shinav*, to
shinīdan } hear, to
shanāftan (*vulg*). } smell.
[*Ghunūdan, ghúnuv*], to slumber.
Firistādan, firist, to send.
[*farkándan* } *farkánd*], to
[*farkandīdan* } cause to dig a canal.
farmūdan, farmāy, to command.
furūkhtan, furūsh, to sell.
firīftan, firīb, to deceive.
fuzūdan, fazāy, to increase (trans. Another form of *afzūdan*, q. v.).
fishúrdan, fishār, to crush (another form of *afshúrdan*, q. v.).
[*Kāstan*] } *kāh*, to grow thin,
kāhīdan } waste away (*intr.*)
kāshtan } *kār*, to sow, plant
[*kishtan*] } (seed).
[*kāftan*] } *kāv*, to dig (*vulg.* to
kāvīdan } search a person for stolen property, etc.).
kárdan, kun, to do.
R. *kándan, kan*, to dig.
[*kūftan*] } *kūb*, to knock, pound,
kūbīdan } crush.
Gudākhtan, gudāz, to melt (*trans.*).
guzārdan, to place } *guzār*, to
guzāshtan, to leave } leave, let, permit, place.
guzáshtan, gúzar, to pass by.
gardīdan (see *gáshtan*).
girīftan, gīr, to seize, take.
gurīkhtan } *gurīz*, to
(vulg. *gurūkhtan*) } flee.
girīstan [*gīriy*], to weep.
guzīdan, guzīn, to choose.

R. *gazídan, gaz,* to bite.
gusístan | *gúsil,* to break
gusíkhtan | (*trans.,* e. g. a
gusilīdan | thread). (Vulg. strengthened imperat. *bís-gul* for *bígusil*).
gushā́dan | *gushā́y,* to open,
gushū́dan | loosen.
gáshtan | *gard,* to become.
gardídan |
gúftan, gū́y, to say, speak.
gumā́shtan, gumā́r, to appoint.
[*gándan*] | *gand,* to stink.
gandídan |
R. *Mā́ndan, mā́n,* to remain.
[*mānístan*], *mā́n,* to resemble.
múrdan, mír, to die.

Nigarístan, nígar, to look at.
[*nishā́stan*] | *nishā́n,* to set, seat,
nishā́ndan | plant.
nishástan, nishín, to sit down.
namū́dan, namā́y, to show.
navā́khtan, navā́z, to sound (*tr.* and *intr.*); to receive with honour; to pet (a child).
navíshtan | *navís,* to write.
(old *nabíshtan* |
nihā́dan, nih, to put, lay down.
[*nihúftan, nihúft*(?)], *nihúftch,* to hide (*trans.*).
Híshtan | *hil,* to move (*trans.*)
hilídan | (old and vulgar).
Yā́ftan, yā́b, to get, obtain.[1]

§ 116. As noticed above (§ 74), in the first syllable of some verbs (e. g. *namū́dan*, while *a* is used in some places, *i* is heard in others, and *u* may still be found elsewhere. We have in the above list adopted in each case the most usual pronunciation (the short vowel hardly ever being written in Persian).

§ 117. There is (as will be noticed in the List given above) a great tendency to form regular infinitives in *-ī́dan* from the roots of irregular verbs. In some cases, however, both the regular and the irregular forms are now obsolete, as shewn above. New verbs are often formed by compounding the present or past participle, or sometimes the shortened infinitive, with auxiliaries. Thus for the tenses formed from the obsolete root of *girístan*, to weep, we find *giriyā́n mí-shavad etc.* substituted: for *ārā́stan, ārā́stch kárdan:* for *zístan, zíst namū́dan*, etc.

§ 118. To the advanced Student the following rules for the formation of the Infinitive from the Root of Irregular Verbs may be useful.

The old termination of the Infinitive in Persian (*Pahlavī, Darī*) was *-tan* (cf. Sanskrit *-tum*, Latin Supine in *-tum*): *-dan* has arisen from this by softening the *t* after a vowel or a liquid letter, and can therefore

[1] A very few Irregular Verbs the sense of which is somewhat obscene have been omitted from the above list.

occur only after such letters (the vowels long or short and the liquids *n* and *r*).

§ 119. Rules. I. A few Roots insert *ā* (lengthened from an original final *ă* in the root: *cf. i-stā-dan* and Lat. *stă- re*): e. g. *ist-ā-dan*, (older *istādan*), *frist-ā-dan* (same root with prefixed *fra*, [Greek *προ-*, Lat. *prō*, Skt. *pra*]).

II. Many verbs, the roots of which end in *-āy*, change this into *ū* before the ending *-dan*, e. g. *sitāy*, *sitūdan*.

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ū* before appending the *-dan*: e. g. *shumār* (old *shúmur*), *shumurdan*.

IV. Other roots in *ar* and *ār*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *gúzar*, *guzáshtan*; *guzār*, *guzāshtan*; *dār*, *dāshtan*: but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *guzār*, *guzārdan*: *bar*, *búrdan*.

V. Roots ending in *h*, *nd* (and also those in *n* which take *-tan*) change this into *s* before *-tan*: as, *rah*, *rástan*; *band*, *bástan*; *shikan*, *shikástan*.

VI. Roots ending in *z*, *s*, *sh*, change their final consonant into *kh* before *-tan*; as, *andāz*, *andākhtan*: *shinās*, *shinākhtan*: *dūsh*, *dūkhtan*. (Some exceptions are found, e. g. *āgūsh*, *āgūshtan*.)

VII. Roots ending in *v*, *b*, *ūy*, change these letters into *f* before *-tan*: as, *rav*, *ráftan*; *rūb*, *rūftan* (*rúftan*): *gūy*, *gúftan*.

VIII. Roots ending in *īn*[1] often omit the *n* before the termination *-dan* or *-tan*: as *chīn*, *chīdan*; *guzīn*, *guzīdan*.

IX. Some Verbs, the roots of which were originally nouns, adjectives or participles, add *-istan* or *īstan*, instead of the simple *-tan* (i. e. insert *i*, or *ī*, connecting

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[1] The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kárdan*) is contracted from the Avestic *kerenav* (cf. *nu* class of verbs in Sanskrit, Greek *δεικ-νύ-ω*, Latin pōno for pŏs-n-o. So *chīn* fr. √chi.) In *nishīn* (*ni* = Russ. *на-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedere*]) the *n* is for *d* or *nd*.

vowel, and *s* for euphony, before *-tan*): as, *nigaristan (nigar); tavānistan (tavān); dānistan (dān).*

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstan, khiz; barkhāstan, barkhiz.* Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *paẓirúftan, paẓir* (from *paẓi* = Avestic *paiti,* Greek πρός, and *raftan;* cf. vulgar *r-ĕd* for *rav-ad,* contracted); *āvárdan, āvar* (from *ā* + *búrdan, bar*).

§ 120. The full explanation of some of the irregularities requires a reference to older forms of the language and does not lie within the scope of the present work. But the following notes may be useful: — *Dídan* is from the $\sqrt{dhi}$, 'to separate, distinguish, discern'; *bín* is the Avestic *vaén,* to see'. *Amadan* = *ā* + $\sqrt{gam}$, while *āy* = *ā* + $\sqrt{i}$. The original Persian form of the root of *girīftan* is the Avestic *girew,* which became *giriv,* hence the infinitive *girīftan* (Rule VII.). The present form of the root, *gír,* comes from this by contraction, and the vowel is lengthened as a compensation for this contraction.

Fourteenth Lesson.

The Causative Verb: Compound and Prepositional Verbs.

§ 121. The Stem of those parts of the Causal or Causative Verb that are formed from the Imperative is produced by appending the termination *-ān* to the root of the simple Verb, thus producing a secondary root from which all the other parts may be formed quite regularly. In other words, the root of the Causative Verb coincides in form with the Present Participle of the simple verb. The Infinitive adds to this the termination *-dan,* to which the uniting vowel *ī* may be prefixed. The meaning and use of the Causative Verb are seen by comparing the verb *raise* with the verb *rise,* of which the former is the Causative, in English. So also we may call 'to seat' the Causative of 'to sit', the former meaning 'to cause to sit'. In Persian there are many Causative Verbs, though they cannot be formed from every simple Verb, and their use is becoming more rare than formerly. In a few instances the Causative romains when the simple verb has ceased to exist: as *āgāhānídan,* 'to inform', from *āgāh,* which now exists only as an adjective, 'aware'.

§ 122. Examples of Causative Verbs.

Simple Verb.	Root.	Caus. Root.	Caus. Infin.	Meaning.
navíshtan, 'to write'.	*navīs*	*navīsān*	*navīsān-(ī)-dan*.	To cause to write, to dictate.
rasīdan, 'to arrive'.	*ras*	*rasān*	*rasān-(ī)-dan*.	To cause to arrive, to bring.
tarsīdan, 'to fear'.	*tars*	*tarsān*	*tarsān-(ī)-dan*.	To cause to fear, to frighten.
rástan, 'to escape'.	*rah*	*rahān*	*rahān-(ī)-dan*.	To cause to escape, to save.
āmūkhtan, 'to learn'.	*āmūz*	*āmūzān*	*āmūzān-(ī)-dan*.	To cause to learn, to teach.

§ 123. To the Rule given in § 121, the chief exceptions are:

Simple Verb.	Root.	Causative Root.	Caus. Infin.	Meaning.
ráftan, 'to go'.	*rav*	*rān* (*cont.* for *ravān*)	*rāndan*	To drive.
nishástan, 'to sit down'.	*nishīn*	*nishān*	*nishāndan*	To seat.
guẓáshtan, 'to pass.	*gúẓar*	*guẓār*	*guẓāshtan*	To leave.

But this last verb also forms *guẓarān-(ī)-dan*, 'to offer (a sacrifice)', 'to cause to pass'.

§ 124. Compound Verbs.

Owing in large measure to the Arabian conquest of Persia and the consequent introduction of Islām, many Arabic participles, nouns and adjectives are in Persian used with Persian auxiliaries to form new verbs. Persian adjectives or participles, and sometimes nouns and the shortened infinitives of verbs (as ***zist*** *namūdan*) are sometimes similarly used to form the first element in such compounds. The Persian transitive verbs used to form the second element all assume the meaning of *to make*, or *to become*, or something similar. The chief of the verbs so used with a few examples of the compound verbs are here subjoined.

Auxiliary.	*Compound Verb.*
Kárdan (kun), 'to do'.	*mádad kárdan*, to help.
namū́dan (namā́y), 'to shew'.	*tálab namū́dan*, to demand.
dā́dan (dih), 'to give'.	*taghyī́r dā́dan*, to change (*trans.*).
zádan (zan), 'to strike'.	*ḥarf zádan*, to speak.
khvúrdan (khvur), 'to eat'.	*zakhm khvúrdan*, to be wounded.
búrdan (bar), 'to carry off'.	*gamā́n búrdan*, to fancy.
sā́khtan (sāz), 'to make'.	*rā́ẓī sā́khtan*, to satisfy.
farmū́dan (farmā́y), 'to order'.	*mulā́ḥizeh farmū́dan*, to peruse.
dī́dan (bīn), 'to see'.	*tadā́ruk dī́dan*, to make preparation.
khashī́dan, 'to draw'.	*záḥmat kashī́dan*, to take trouble.
dā́shtan (dār), 'to have'.	*dū́st dā́shtan*, to love.
dānístan (dān), 'to know'.	*máṣlaḥat dānístan*, to approve of.
gardānī́dan, 'to render'.	*narm gardānī́dan*, to soften, crush.
ā́madan (ā́y), 'to come'.	*padī́d ā́madan*, to become evident.
shúdan (shav), 'to become'.	*marqū́m shúdan*, to be written.
gáshtan (gard), 'to become'.	*ẓā́hir gáshtan*, to become clear.
yā́ftan (yā́b), 'to get'.	*tabdī́l yā́ftan*, to be changed.
varzī́dan, to act.	*jasā́rat varzī́dan*, to presume, venture.

§ 125. Such of the Compound Verbs as are transitive in Persian take the postposition *-rā* after their direct object whenever *-rā* would occur with the direct object of a simple Verb (§ 41): as *ū́rā farmū́dand*, or *ū́rā ḥukm kárdand*, 'they commanded him'; *ān kitā́b-rā khvā́ndī́d*, or *ān kitā́b-rā mulā́ḥizeh-farmū́dī́d*, 'you read that book'. So also *ī́shā́n-rā mulā́qā́t-kárdīm*, 'we met him': *ān kā́ghaẓ-rā taḥrī́r-namū́d* (or *navī́sht*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: *e. g. tálab-kárdan* is the same as *tálab-namū́dan*. But in others no change can be made: e. g. *tabdī́l-kardan* (or *-namū́dan*) and *taghyī́r-dā́dan* are correct, but

the auxiliaries must not be interchanged. The student in his reading should pay especial attention to this matter.

A very few Persian verbs have been formed from Arabic nouns by simply adding the infinitive ending *-ī-dan:* the chief of these are *ṭalab-ī-dan,* 'to demand'; *fahm-ī-dan,* 'to understand'; *raqṣīdan,* 'to dance'; *bal'īdan,* 'to swallow'.

§ 126. *Prepositional Verbs* (Verbs compounded with prepositions) have been dealt with in § 109 above. Some verbs undergo more or less change of meaning when united to prepositions: *e. g.:*

Dar āvárdan, to bring *out* (*az*); to bring in (*bi*).
dar kashīdan, to draw out (*az*).
dar āvīkhtan, to grapple with.
nidā́ dar dā́dan, to utter (give *out*) a cry.
dar mā́ndan to be destitute, weary.
vā guẓárdan (*guẓáshtan*) to leave behind.
vā istā́dan, to stop, come to a stand: to stand up.
vā dā́shtan, to hold back: to station.
vā (or *bāz*) *kárdan,* to open.
bāz ā́madan, to come back.
bāz istā́dan, to desist from (*az*).
bar gáshtan (*gardī́dan*), to return, turn back.
dar guẓáshtan, to pass away (*az*); to pass over (*az, bar*).
dar ā́madan, to come in (*bi*); to come out (*az*).
chinā́n vā namū́dan, to point out as such.
furū́ búrdan, to swallow up: to force down (as a needle into cloth).
farā́ girī́ftan, to acquire, learn.
bar dā́shtan, to carry off.
bar khvúrdan, to meet with (*-rā,* or *bi-*).[1]
dar uftā́dan, to occur: to fall in with (*bi-*).
dar yā́ftan, to find *out,* discover.
var[2] *shikástan,* to become bankrupt.
pī́sh girī́ftan, to assume, take upon oneself (*the government,* etc.).

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[1] *Bar khvúrdan (az)* also means 'to profit by': as, *az ta'lī́m i ū́ bar khvúrdam,* 'I profited by his instruction'. But here *bar* is a noun meaning 'fruit'.

[2] *Var* is another (popular) form of *bar:* so people often say *var dā́shtan* for *bar dā́shtan.*

vil kárdan (vulgar for *rahā́ kárdan*), to let loose.
bar hám zádan, to confound.
bírū́n kárdan (*rakht az khvud*) to put off (one's clothes).

Words.

Vafā́t, death, decease.
Jamshíd, *Zahhák*, *Shaddā́d*, *Rústam* — proper names of fabulous people.
Banbaí, Bombay.
Shīrā́z, *Kāzarū́n*, *Fārs*, *Sīstā́n* — Names of places.
Būshā́hr, *Abūshā́hr* — Bushire.
Hind, India.
Chín, China.
Iṣṭakhr, Persepolis.
takht, throne: bed.
sharā́b, wine.
paidā́, discovered.
mashhū́r, well-known.
banā́ nihā́dan, to build: to begin.
bar ā́n and, they assert.
khalq, people.
ṭábakeh, class, grade.
qismat, share, division.
kā́tib, scribe, writer.
sipā́hí, soldier.
arbā́b (Ar. pl. of *rabb*, Lord), masters.
ḥíraf (Ar. collective form of *ḥírfat*), occupations.
ṣanā́yi' (Ar. pl. of *ṣanā́'at*), a trade, calling.
arbā́b-i ḥíraf va ṣanā́yi', artisans.
ahl, people.
falā́ḥat, agriculture.
zirā́'at, husbandry.
ahli f. va z. husbandmen.
tujjā́r (Ar. Pl. of *tā́jir*), merchants.
saudā́gar, a trader.[1]
shámsí, solar.
gárdish, turn, wandering.
afsā́neh, fable.
asā́mí (Ar. pl. of *ism*), names.
dā́m, net, trap.
muḥábbat, love.
giriftā́r, captive.
záujeh, spouse.
lā́kin, but.
gumā́shteh, agent.
dastgír, captured.
farmā́n, command.
qatl, execution, murder.
zahr, poison.
halā́k, destroyed.
úlā́veh bar, over and above.
ẓā́min, a surety.
ẓamā́nat, security.
tavā́qquf, delay.
murákhkhaṣ shúdan, to take leave.
bi-shū́kh, jokingly.
ṭálab, a demand.
siyā́heh, a list.
shinā́khtan (*shinā́s*), to recognise.
ta'ájjub, surprise.
muta'ájjib, surprised.
taftísh, enquiry. search.
máḥv kárdan, to erase.
ṣábt kárdan, to insert.
tashríf āvárdan, to come.
tashríf dā́shtan, to be in, to be at home, to remain.
vā́rid shúdan, to arrive.
chāpā́r (vulg. *cháppar*), postal courier.
chāpā́rí, postal service.
áḥmaq, a fool.
múmkin, possible.
rā́h uftā́dan (*uft*), to start, set out.
kútal, steep mountain ascent.
qā́fileh, caravan.

[1] This word is now used only in writing. The proper distinction between *tā́jir* and *saudā́gar* is that the former is a merchant resident in one place; the latter goes abroad and brings goods back with him to sell.

avāil, (Ar. pl. of *avval*), first, beginning.
sáltanat, reign, kingdom.
'ālam, world.
ma'mūr, built; populated.
rá'iyyat, subjects, people.
ābād, inhabited; well off.
bi'l ákhireh, finally.
iqbāl, prosperity.
bakht, good fortune.
maghrūr, proud.
da'vi, claim.
Khudāī, Deity, divinity.
timṣāl, likeness, image.
ṣūrat, form; face.
māyeh, substance, cause.
bizāri, disgust.
nasl, off spring.
za'm, fancy.
barādarzādeh, brother's son.
khvāharzādeh, sister's son.
ṭāqat, strength (to suffer), endurance.
muqāvamat, resistance.
ṣaḥrā, desert.
masāfat, distance.
ṭai kárdan, to traverse.
súr'at, speed, rapidity.
davāzdeh rūzeh (adv.), in 12 days.
tunhā, alone.
áyāl, family (*pop.* wife).
yakshánbeh, Sunday.
lang, lame.
lang namūdan, to halt.
qāṭirdār, muleteer.
āsānī, ease.
ḥárakat kárdan, to set out.
máusam, season.
bahār, spring.
tābistān, summer.
pāīz, autumn.
zamistān / *zimistān*, winter.
ṣaḥīḥ o salámat, safe and well.
mánzil, stage, halting place, destination.
maqṣūd, purposed.
havā, air, weather.
rāḥat, ease, comfort.

Exercise 27.

تاریخ ایران

بعداز وفاتِ طهمورث جمشید برادر زادهٔ او بر تخت بنشست — میگویند که شراب درعهدِ او پیداشُد ومشهور است که اصطخرِ فارس را که آنرا تختِ جمشید نیز میگویند اوبنانهاد — مورّخانِ ایران برآنند که اوخلق را برچهار طبقه قِسمت کرد اوّل عُلما دُوُّم کاتبان سِوُّم سِپاهیان چهارُم اربابِ حِرَف وصنایع واهل فلاحت وزراعت وتُجّار — نوشته‌اند که وضع سالِ شمسی نیزدرزمانِ جمشیدبود — دراوایلِ سلطنتِ وی عالَم معمور ورعیّت آبادبود امّابالآخره اِقبالِ بخت ویرا مغرور ساخته دعویٔ خدائی کردوحکم دادتاتِمثالها ازصورتِ اوساخته مردم را امر کردند تاویرا خدای زمین دانسته آن تِمثالها را سُجده کُنند — این عمل مایهٔ بیزاریٔ رعیّت شُده ضحّاك راکه ازنسلِ شدّاد وبزعمِ بعضی خواهر زادهٔ

جمشیداست برانگیختند تابر ایران لشکر کشید — جمشید چون طاقتِ مقاومت درخویش ندید گریزان گشته سر بصحرا نهاد — حکایتِ گردشِ جمشید از افسانه‌های مشهورِ ایرانست — اوّل سفرِ او به سیستان است — در آنجا دُخترِ حاکم اورا دیده در دامِ مُحبّتش گرفتار شده بالآخره زوجه اش گشت — لکن چون گماشتگانِ ضحّاك اورا تعاقُب کردند از سیستان گریخته به هِند واز هِند به چین رفت تاآخرالامر ویرا دستگیر نموده نزدِ ضحّاك بُردند واو فرمان داد تاویرا باُستخوانِ ماهی ارّه کرده بدو نیم ساختند فردوسی سلطنتِ اورا هفتصد سال مینویسد وهم او میگوید که چون خبرِ قتلِ او به سیستان رسید زنِ وی زَهر خورده خودرا هلاك ساخت ویك پسر ازوی ماند که رُستم از نسلِ اوست

Translation 28. — A Tale.

Some merchants presented themselves (having become present) before *(bi-ḥuẓūr i)* a king and brought some horses which they wished to (that they might) sell. The king approved *(pasandīd)* of those horses, and gave the merchants two thousand *tōmāns* over-and-above the price of them, and told them to bring other horses also to that value (to the value of that sum) from their native-land. But he did not ask their country (i. e. what their native-land was) and their names, nor did he demand from them a surety. Those horse-dealers took their leave. Some days later (after some days) the king jokingly said to his prime minister, "Write for me a list of the names of all the fools that thou knowest". The minister, having done so, brought that list to the king's notice, (caused to pass from the glance of the king). When the king read it he was surprised at this, that he found his own name at the head of that list. He enquired of the minister, saying, "Why dost thou deem (hast thou deemed) me a fool?" In reply to him he said, "Because your Majesty, without making enquiry concerning (without this that they should enquire) the country and the names of those horse-dealers, and without demand-

ing (demand of) any security, entrusted to them as a deposit such a large sum that they might buy horses (horse)". The king said, "If those merchants bring the horses, what then?" He said, "If they do so (did so), then I shall erase (having erased) your Majesty's name (name most sacred, imperial) from this list and enter their names instead of it".

Conversation.

ایرانی	فرنگی
چند سال است که سرکارِ شما در ایران تشریف دارید	شش سال میشود که بنده واردِ اصفهان شده‌ام
وقتیکه تشریف میآوردید از کدام راه آمدید	از راهِ بوشهر آمدم زیرا که در هند بودم
بچه طور سفر کردید چاپاری یا با قافله	از بوشهر تا شیراز (را[1]) با قافله آمدم زیرا راه بر بالای کتلها میرود پس هر کس باید با قافله سفر کند
بلی اینرا شنیده ام امّا بعضی بمدّتِ شش روز مسافتِ مابینِ بوشهر و شیرازرا طی کرده اند که نزدیکِ بسرعتِ چاپارهاست	راست میفرمائید امّا بنده تنها نبودم زیرا عیال همراه داشتم و نیز روزِ یکشنبه‌را لنگ نمودیم پس دوازده روزه واردِ شیراز شدیم
(آیا) باهمان قافله که از بوشهر تا شیراز آمده بودید باز باصفهان آمدید	خیر زیرا که قاطردارها از اهلِ کازرون بودند و نمیخواستند همراهِ ما بیایند تا باصفهان امّا بآسانی تمام دیگرانرا یافته حرکت کردیم و بعد از پانزده روزِ دیگر باصفهان رسیدیم
در کدام موسم سفر کردید آیا در تابستان یا در پائیز	وقتیکه واردِ بوشهر شدیم زمستان بود و در فکرِ این بودیم که آنجا تا بهار توقّف کنیم امّا آخر کار در زمستان راه افتاده براحت سفر کردیم و چون هوا خوب بود الحمدلله صحیح و سلامت بمنزلِ مقصود رسیدیم

[1] If the *-rā* is inserted it is because the previous words are the objective of *distance*.

Fifteenth Lesson.

Defective, Impersonal and Contracted Verbs.

§ 127. We have already given in Lesson II. the conjugation of the defective verbs *ast* and *hast.* Their contractions now require notice.

§ 128. When *nah-*, *na-*, 'not'. is prefixed, the verb *ast* is contracted as follows.

	Singular.	*Plural.*
1st P.:	*náyam* (نَیَم), I am not.	*ná'îm* (نَئِیم), we are not.
2nd P.:	*na'i* (نَهٔ), thou art not.	*ná'îd* (نَئِید), you are not.
3rd P.:	*nîst* (نِیست), he is not.	*náyand* (نَیَند), they are not.

These forms, except the 3rd P. Singular, are not used in the modern spoken language, and are rarely now written.

§ 129. The 2nd person Singular of *ast* is not written separately but is united with the preceding word; as *Tô sági* (تو سگی), 'thou art a dog'. If the preceding word end in ـَه (not if it end in ـاه), this part of the verb is written merely *hámzeh*, with or without *kásreh* (ٔ or ٕ), but this is still pronounced *-î*; as *to ableh î* (تو ابلهٔ), 'thou art a fool'.

When the 3rd person Singular follows *to*, 'thou', both the و and the ا are dropped in both speaking and writing: e. g. *în khâneh-y-i tust* (این خانهٔ تست), 'this is thy house', (where تست is written instead of تو است).

The initial *alif* is often omitted in every part of this verb, and the remaining letters added as an enclitic affix to the preceding word: as, *mánam* (مَنَم) for *mán am* (من ام), 'I am'. So also *ûst* (اوست) for *û ast* (او است) *kitâbast* (کتابست) for *kitâb ast* (کتاب است); *áhmaqîd* (احمقید) for *áhmaq îd* (احمق اید): *în kitâb mâl i mást* (این کتاب مال ماست), etc.

Should, however, a word ending in ـهٔ come before *ast* (است), *yê* (ی) is inserted *after* the *alif* of *ast* (است) and the *hámzeh* of the preceding word is omitted:

as, *īn ān khāneh īst kih* (این آن خانه ایست که), 'this is that house which'.

§ 130. The different persons of *Hast* (هست) are also contracted in the following manner when preceded by *nah* (*na-*) or *kih*.

Singular.	*Plural.*
1st P.: *nīstam* (نیستم).	*nīstīm* (نیستیم).
2nd P.: *nīstī* (نیستی).	*nīstīd* (نیستید).
3rd P.: *nīst* (نیست).	*nīstand* (نیستند).

Singular.	*Plural.*
1st P.: *kīstam* (کیستم).	*kīstīm* (کیستیم).
2nd P.: *kīstī* (کیستی).	*kīstīd* (کیستید).
3rd P.: *kīst* (کیست).	*kīstand* (کیستند).

E. g. *Shumā nīkū nīstīd*, 'you are not good': *ū kīst*, 'who is he (she)?' *īn khāneh māl i kīst*, 'whose is this house?' *shumā náukarān i kīstīd*, 'whose servants are you?'

In asking the question 'Who is there?' (e. g. in answer to a knock at the door), a Persian says merely *Kīst?* (vulgar, *kī-ah?*, — cf. § 78). The answer often given is *man hastam* (= I am), 'It is I', (cf. *Ego sum*, *ἐγώ εἰμι*).

§ 131. The Impersonal Verbs *bāyīstan* and *shāyīstan*, 'ought' or 'should', are used only in the 3rd P. Singular of each tense. They are generally followed by the present Subjunctive, with or without *kih*. The *logical* subject of the *second* verb may for emphasis be prefixed to the *impersonal* with or without *-rā* appended (according to whether it is considered the *object* of the impersonal or the *subject* of the second verb): as,

Ān pādshāh -(rā) bāyad kih dar fikr i ráʿiyyat i khvúd bāshad, 'That king ought to (be in thought of) think about his subjects'.

But the *-rā* is rarely inserted in such a case. Notice that the *mī-* is not necessarily used in the present Indicative of *bāyīstan* and *shāyīstan* (*vide* §§ 107 and 133), but it may be employed for emphasis.

If the necessity or obligation is *general* and not *particular*, the shortened form of the Infinitive follows these verbs instead of their requiring the Present Subjunctive: as, *Aḥkám i iláhí-rá mí-báyad bijá ávárd*, 'One must carry out the Divine commandments'. This distinction is rigorously observed in the modern language in both writing and speech, though in the older language the use of the Subjunctive in such constructions (after *báyad*, *sháyad* etc.) was not recognised. With the two modern usages and their difference of meaning compare the French, "Il faut que j'aille" and "Il faut aller".

§ 132. *Sháyístan* is rarely used in conversation, except *sháyad* in the sense of 'perhaps' and *sháyísteh* as an adjective, 'suitable, befitting, worthy'.

§ 133. *Taváníـstan* (*taván*), 'to be able', is followed by the (1) Present Subjunctive or (2) by the shortened Infinitive according to the same rule and with the same distinction of meaning. But when it is used impersonally the *-ad* of the 3rd Person Singular is omitted. The *mí* is used in the present Indicative of this verb except in the instance last mentioned, where in the older style it may be left out: as,

Má námí-tavánim án kár-rá bí-kuním, 'We cannot do that work'. *An kár-rá ná(mí-)taván kárd*, 'It is impossible to do that work'.

§ 134. Where in English an Infinitive follows another verb, in Persian the present Subjunctive generally takes the place of the Infinitive, and *kih* (expressed or understood) precedes this Subjunctive, except where *purpose* is implied, when its place is taken by *tá* (or more rarely by *tá án kih*). But to imply *purpose* the Infinitive preceded by *baráyi* may be used. Examples:

'He told him to read the book': *ú-rá ḥukm kard kih kitáb-rá bí-khvánad*.

'He went to look for his rifle', *Raft tá tufáng i khvúd-rá bí-júyad*, or *Baráyi justujú kárdan i tufáng i khvud raft*.

It will be noticed that the Infinitive is often (as in this instance) used as a noun, like the English gerund in *-ing*, and then takes an *izáfeh* after it. So also, *Bi-sábab i tábídan i áftáb*, 'because of the *shining* of the sun'.

§ 135. When *dáshtan (dār)* is a simple verb and means 'to possess', it *always* omits the *mī-* in the Present Indicative (§ 107): as, *kitābī dāram*, 'I have a book' (not *mī-dāram*). In order to express the Subjunctive (present or imperfect) meaning, this verb then takes the *perfect* Subjunctive (*dáshteh bāsham*) in the sense of the present or imperfect: as, *Harānchih dáshteh bāsham mī-diham*, 'I give whatever I (may) possess'.

But when *dáshtan* is used in composition with nouns, adjectives, etc., to form a compound verb, or has even a preposition (*bar* etc.) prefixed, the verb follows the regular rule and assumes the *mī* in the Present Indicative: as, *ān ásb-rā nigāh* ***mī**-dārand*, 'they are taking care of that horse'; *ūrā dūst* ***mī**-dāram*, 'I hold him dear'; *ān pūl-rā bar* ***mī**-dārand*, 'they are carrying off that money'. In this case the simple and regular Present Subjunctive (*dāram*), with or without *bi-*, is used as Subjunctive: as, *Pādshāh vaīrā ámr farmūd kih khazānch-rā mahfūz (bí)-dārad*, 'the king commanded him to protect the treasure'.

[1] Words (Notes).

Ḥāṣil i máṭlab, moral (of a tale).
jáhd va sá'i, effort[2].
ṣíghar i sinn (= smallness of tooth), youthfulness, youth.
kuhūlat va kíbar i sinn, middle and advanced age (*not* 'old age').
Ispāniyā, Spain.
Shārl, Charles.
khádam va ḥásham, retinue.
darkhvúr i mán ast, it suits me.
kándan, to strip off from (*az*).
shākhnafír i shikārí, hunting-horn.
birūn āvárdan, to take off.
bi-áṣar i ān rasídand, they followed it (the sound) up.
girífteh, overcast (of the sky).
chánd sāl i qábl, some years ago.
ṭā'ūn, the plague.

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[1] The Student must now consult a Persian Dictionary for the words he does not know. Those given henceforward in these lists are merely words used in a special sense, peculiar idioms, or words belonging to the spoken and not to the written language. Palmer's Smaller Persian Dictionary will supply all the ordinary words needed for the remaining Exercises. Any other difficulties will be found explained in the translations given in the Key to the present work.

[2] The Persians are fond of putting together two words of similar meaning to express one idea (cf. Eng. Prayer-Book "We *pray* and *beseech*", etc.). Of these one is often Arabic and the other Persian, and one is sometimes a simple word intended to explain the other which is more difficult.

sargardán, puzzled, astray.
káppar (vulg. *cháppar*), a hut.
hízumkán, woodcutter.
hanúz fárigh ná-shudeh búd, hardly had he finished.
bi-kār i mán mí-khurad, it is useful to me.
bi-qúvvat i hárchih tamā́mtar, with all his might.
shā́neh, shoulder, comb.
sarā́yat kúnad, it may infect.
jūy (vulg. *jūb*), watercourse.
rám kárdan, to shy.
sar i dō pā istā́dan, to rear (*intr*).
bi havā́-y-i ān ā́madan, to follow his example.
dast (of a horse), front foot.
chízí níst, it's nothing (= "don't, mention it pray").
bar dār kashídan, to execute.

Exercise 29.

حکایت اول

شخصی نزدِ بزرگی از اهلِ عِلم و فضل رفت و گفت که خوبئ دُنیا و آخرت را میخواهم — گفت که عِلم بیاموز تا خوبئ هر دوجهانرا یابی — آنشخص گفت که ازخواندن و نوشتن بهرهٔ ندارم و ازآن سبب در تحصیلِ عِلم عاجِز و از تعلّم محروم هستم — آن بزرگ مُدتِ دوسال به تعلیم و تربیتِ او مُتوجّه گشت تاآنکه ویرا درخواندن و نوشتن دانا ساخت و جهالتِ اورا بأخلاق و خِرد مُبَدّل گردانید — پس آن شخص چون لذّتی از عِلم یافت به اِستِکمالِ آن رِغبت نمود تاآنکه از برکتِ عِلم و تربیّت بأندك زمان خوبئ دُنیا و آخرت نصیبِ او شُد و بمُرادِ دلِ خود رسید — حاصِلِ مطلب — هر که جُهد و سعی در تحصیلِ عِلم نماید فایدهٔ هردوجهانرا میابد خُصوصاً که ازایّام طِفلی به جُستجوی آن مشغول شَوَد تا نتیجهٔ آن زودتر بدو رسد و دیگر آنکه گفته‌اند — عِلم که در طفولیّت و صِغرِ سِن آموزند چون نقشِ برسنگ است که سالهای دراز بماند و عِلمی که در کهولت و کِبَرِ سِن آموزند مانندِ نقشِ برگِل است که بأندك آفت برطرف گردد[1].

[1] This and the following Stories are taken from Āqā Mīrzā Asadu'llāh's revision of the *Sad Hikāyat*, a revision undertaken under the Author's supervision and primarily for the use of students of this Grammar, the object being to omit all obsolete words and idioms, and to replace them by modern expressions in use in the best Persian of the present day.

Translation 30. A Tale.

One day Charles V., king of Spain, got separated from his retinue in the hunting-field. Having wandered about (gone astray) in a forest, he at length reached a woodcutter's hut and determined to rest there a little. But when he entered the (that) hut, he saw four persons lying upon straw, and from their appearance it was evident that they were (are) robbers. The king asked them for some water to drink; but hardly had he finished drinking a cup of water when (*kih*) one of the robbers coming forward said to him, "I have just seen (I understood now) in a dream that your cloak would be (is) useful to me". Saying (having said) this, he snatched away the cloak from the king's shoulders (shoulder). Immediately afterwards another robber came forward and said, "I also saw (*dīdam*) in a dream that your coat (*qabā*) suits me". Thus saying, he stripped the coat off the king's person (*tan*). The third robber in the same way took his hat, and a fourth wanted to take off the (that) hunting-horn that hung from (on) the king's neck by a chain of gold. Then the king said, "First permit me to (that I) teach thee the use of my horn". Saying this, he blew the horn with all his might; and his attendants, on hearing the sound of it, followed it up and captured the robbers. Then the king said to the robbers, "(My) dear friends, I also have had (seen) a dream, and in that dream I saw (this) that all of you had been executed". Thereupon the royal attendants hanged them all on the trees that were in front of the (that) hut.

Conversation.

(On a Ride).

جواب	سؤال
چه عرض کنم خدا میداند	امروز آسمان خیلی گرفته است (آیا) باران میآید یا نمیآید
بنده چه میدانم امّا در این موسم باران کمتر میآید اکثر اوقات ابرها بعد از اندکی میگذرد	امّا رأی شما چیست

شنیده ام که در ایران اگرچه باران کم است اما برف زیاد میباشد

بلی صاحب دراطراف اصفهان باران خیلی کم میاید اما درزمستان گاه گاهی برف فراوان وسرما بشدّت است

اگر باران امروز بیاید برای ما که سفر میکنیم بداست

لکن برایِ زمین خوب میباشد والبتّه باران بخششِ خداست

شاید شنیده باشید که چندسال قبل درهند قحطیِ سختی شد و ... هم اهلِ آنجا خیلی میترسند که اگر باران بزودی نیاید اشخاص بسیاری یقیناً از گرسنگی خواهند مرد

خیر اینرا نشنیده بودم اما شنیدم که طاعون دربعضی جاها مثلاً دربمبئی بشدّت شیوع یافته است ومیترسند که مبادا (خدای نخواسته) بایران هم سرایت کند

الآن ابرها گذشت وآفتاب بینهایت گرم است

بلی زیرا ممکن نبود که این بادِ شدید که میوزد آنهارا بزودی نراند

اسبِ من از آن یخی که برسراین جوی (جوب) است میترسد و نمیخواهد از روی آن بگذرد

اسبهای ما ایرانیان خیلی از یخ می ترسند که مبادا پایهای آنها برروی آن بلغزد وبیفتند

حالا اینقدر رم میکند وسردوپای ایستد که اگر کوشش کنم که ویرا برروی این یخ برانم البتّه می افتد وخودرا ضرر میرساند

خوب اسب بنده آرام ومطیع است اگر اذن بفرمائید من جلوِ شما میروم وشاید بعدازآن اسبتان بهوای آن بیاید — یخ رویِ این آب خیلی کلفت نیست وحالا اسبم بدستِ خود آنرا شکسته است

خیلی ممنونِ شما هستم

خیر صاحب چیزی نیست

Sixteenth Lesson.

Use of Tenses of the Verb.

§ 136. The student has doubtless already noticed that the use of the various tenses in Persian often differs from their use in English. Many instances of this have already occurred in the Exercises, Translations and Conversations, and the proper use of most tenses is readily learnt in practice. A few general rules upon the most important differences between the two languages in respect of the use of the leading Tenses are here added.

§ 137. The Persian Imperfect Indicative is distinguished from the Preterite as clearly as in Latin, Greek and French. *Mí-davídam* (§ 85, *b*), for instance, not only means 'I was running', but also 'I used to run'. The Imperfect and not the Preterite must be used when the action denoted by the verb is regarded either as continuing for some time or as being frequently repeated, *i. e.* when the ordinary English past tense may be changed into the Imperfect 'was doing', or Habitual, 'used to do'. Example: 'He studied medicine in England for ten years'. Here ***studied*** evidently means 'was studying', 'continued to study', or 'used to study', and must therefore be rendered by the Imperfect in Persian; as, *'Ilm i ṭíbb-rā múddat i dáh sāl dar Inglistán mí-khvānd.* (For other meanings of the Imperfect *vide* § 85, *b*, and § 103).

§ 138. Besides the ordinary use of the Preterite Indicative as in English, Persian recognises two other uses of the tense. (*a*) In speaking of an action which has *just* been performed (especially when such words as *ḥálā, ilḥál, al'ān* occur in the sentence), if its consequences are not regarded as continuing, the Preterite *must* be used in Persian, though the Present Perfect is employed in English. E. g., 'What you *have just said* is true': *Anchih* ***al'ān farmūdíd*** *rāst ást.*[1] (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hár sháhrí kih* ***ráftíd*** *va shumā-rā* ***paẓirúftand,*** 'Into whatsoever city ye *go* and they *receive* you'.

§ 139. The Perfect is used of an event which, however long ago it occurred, is regarded as having results *which still continue.* It often therefore occurs where in English the Preterite would be used. E. g. *Ḥáẓrat i Muḥámmad Qur'ān-rā az jānib i Khudā bi-mā* ***rasānídeh ast:*** 'Muḥammad brought (*lit.* ***has brought***) us the Qur'ān from God': *Ardashír ān sháhr-rā dar ḥālat*

[1] A remarkable use of the Preterite of *Āvárdan* is often heard when a servant is ordered, e. g., to bring in coffee for a guest, and the order is repeated after a few minutes, as it has not been obeyed. His answer is, *Āvárdam* (*āvúrdam*), *Ṣāḥib;* but this means "I am just *about to bring* it", not "I have brought it".

i kharābī yāfteh ta'mīr ***kardeh ast,*** 'Ardashīr, having found that city in a state of ruin, repaired (*lit.* ***has repaired***) it'. Here the perfect is used because Muhammadans *still have* the Qur'ān, and the city (Madāin) which Ardashīr is said to have rebuilt *still exists.*

§ 140. The Subjunctive Present is used after *qábl az* (*pīsh az*) *ān* (*īn*) *kih,* where in English we should use the Preterite Indicative: as, (*a*) *Qábl az ānkih bi-shahādat* ***rásad,*** *vaīrā az khilāfat khal' kardand:* 'They stripped him of the Caliphate before he *attained* to martyrdom'. (*b*) *Pīsh az īn kih lashkariyān-rā az īn jang i'lām* ***dihand,*** *ulamā-y-i Turk fatvāhā navīshteh ishtihār dādand kih,* etc. 'Before they *informed* the soldiers about this battle, the Turkish religious-authorities wrote decrees and announced that', etc.

Ba'd az ānkih also sometimes requires the verb following it to be in the Present or in the Perfect Subjunctive, especially when a *purpose* or something regarded as *future* or *uncertain* is implied; but the Preterite Indicative with its future sense may also be used even in this case, as well as when a definite past event is meant: as (1) *Ba'd az ānkih ūrā* ***dīdam*** (or ***dīdeh bāsham,*** or ***bi-bīnam***), *kitāb-rā bi-vaī mī-diham* (*khvāham dād*). 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba'd az ānkih ūrā* ***dīdam,*** *kitbā-rā bi-vaī dādam,* 'After that I saw him, I gave him the book'. In the former sentence the seeing is future and more or less doubtful, in the latter it is an event that has occurred in the past.

§ 141. *Tā* requires the Present Subjunctive after it when it means 'in order that', in which case *tā ānkih* may be used: as, *Tā* (*ānkih*) *khilāf-i dar úmmat vāqi' ná-****shavad,*** *shamshīr az ghilāf ná-kashīd,* 'He did not unsheath the sword, in order that there might not occur (lest there should occur) opposition (dissension) among the people'. This construction is very usual.

But if *tā* denotes 'so that' and states not so much a *purpose* but a *result,* or a purpose regarded as *accomplished,* it takes the Preterite Indicative after it. E. g. *Pādshāh kushīd tā qabīleh-y-i khvúdrā biyak dīgar múttafiq va bā khvúd yak-dīl va yák-zabān* ***sākht;*** 'The king exerted

himself so that he *brought* his people (tribe) into accord with one another and *made* them of one heart and of one mind (tongue) with himself'. (It is possible, but less accurate, to translate this preterite with *tā* by *should bring,* which in Persian would be denoted by the Present Subjunctive).

Tā ānkih with the Preterite also means 'until': as, *Tā ānkih ūrā dānā sākhtand,* 'until they made him wise'. But when 'until' refers to something *future* (and hence *doubtful*) it is expressed by *tā* followed by *nah* (*na-*) and the Present Subjunctive, and the secondary clause (§ 112) follows the primary: as, *Tā bi-sarkār i ʿālī amr i ʿazīmī-rā ʿarẓ* **ná-kunim,** *ná-khvāhim nishást,* 'We shall not sit down *until we tell* your honour an important matter'.

§ 142. In letters, the Pluperfect Indicative is used in referring to what a correspondent has said, where in English the Preterite or even the Present would be employed: as, *Dast-khaṭṭī kih bi-sarafrāzī-y-i īn ʿabd marqūm* **farmūdeh būdīd** *ziyārat gardīd:* 'The note which you *did* me the honour to write has been received with respect'. Here also we find the Preterite used for the Perfect. (With the use of the Pluperfect in letters, compare the Latin usage.)

§ 143. If a plural noun be the subject of a sentence, or if the subject consists of two or more nouns in the singular, the verb must be in the *plural* when the nouns denote *persons.* If they denote *animals,* the plural is almost always used; if *things without life,* the verb should be in the singular, though very modern writers as well as many speakers now sometimes use the verb in the plural in the latter instance also.

A plural verb is used with a singular noun to shew respect: as, *Aʿlā Ḥaẓrat i Pādshāh chinīn farmūdeh and,* 'His Majesty the king *has* (have) thus commanded'.

A noun of multitude *requires* the plural after it: as, *tamām i ān ṭāifeh ravāneh* **shudand;** 'the whole of that tribe departed'.

If *hár yák, hár kás, hár shákhṣ,* be the subject of a sentence, and if any plural noun or pronoun preceded by *az* come between it and the verb, the latter must

be in the *plural* and must agree in *person* with the intervening plural word: as, *hár yák az má ánrá* **dídim;** 'every one of us saw (*we* saw) it'. Similarly, *har kas (az ishán) bi-khánah-y-i khvud* **ráftand,** 'Every one (of them) went to his own house'.

§ 144. The Present Participle is, when used at all, generally used adverbially, and is sometime repeated twice; as, *davān daván āmad*, 'he came running'. It is not used (as in English) along with the verb to be: for 'I am running' is expressed by ***mí-davam***. A few apparent instances to the contrary occur, but in these instances the Present Participle has become a mere adjective: as, *tarsān id*, 'you are afraid': so also *giriyān shud*, 'he became tearful', 'he wept'.

Notes.

Iskándar i Rúmi, Alexander of Macedon (Greece).
Aristū, Aristotle.
az pidar = ***az ān i pidar***.
khiradāmūz, teacher of wisdom.
hamān, so much (and no more =) only.
dastgír, helper, ("every one's helper in affairs of this world and the next").
bi-cháng āvárdan, to get possession of.
musállah, armed.
tār, a spider's web.
samím i qalb, bottom of his heart.
pōst (Eng. word.), post.
talagrāf-khānah, telegraph station.
'áqab uftádan, to be late.
ahámm (Superl. of ***muhímm***) very important.
kāghaz, a letter.
chāpār i daúlat i Inglís, English Government (Consular) courier.
tákhtan (***tāz***), to rush upon, attack.
bástah, a parcel.
ihtimāl i kúllī dārad, it is very probable.
bi-náu'i, somehow or other.
radd namūdan, to restore.
bā ádab va murūvvat, polite and kind.
kāvīdan (to dig =) to search, 'go through'.
júr'at kárdan, to dare, venture.

Exercise 31.

حکایتِ دوم

چون مُلکِ دنیا وعقلِ بینا بدستِ اسکندرِ رومی افتاد ارسطو
أستاد ومُعلّمِ خودرا وزیرِ اعظم ساخت واختیارِ کلِ امور بقبضهٔ کفایتِ
اونهاد وهر روز در تعظیم وتوقیرِ اومی افزود — گفتندش چرا چنین
کردی که اِحترام اورا ازپدرِ گذرانیدی — گفت که پدر گویا مرا از

آسمان بر زمین آوَردو این خرد آموز مرا از زمین بآسمان افراشت — یعنی
پدر همان باعثِ وجودِ پسر است وسَبَبِ پَرورْدَن وبر آوردنِ جِسم وتنِ
او و خرد آموز موجبِ ظُهورِ عقل ومعرفت میباشد که دستگیرِ دُنیا
وآخرتِ هر شخص خُواهد گردید — حاصلِ مطلب — قوّتِ تحصیلِ
عِلم وادب درروح پیدا می آید وآن از قوّتِ جِسمی بَرتر است

Translation 32. — A Tale.

In ancient times (time) there was a prince who, having suffered (obtained) a severe defeat in battle, was compelled to flee that he might escape from (his) enemies' hands (hand). When evening came on (became), having reached a forest he entered it, and, being wearied with his journey (from weariness of journey), he cast himself down on the ground under a tree and went to sleep. Then a robber, having seen him in that condition, came near, intending to kill him and seize his belongings and his clothes (in order that, having killed him, he might bring to grasp his property and attire). But at that perilous moment *(hingâm)* a fly, alighting (having sat down) on the prince's cheek, bit him so that he instantly awoke from (his) sleep. When the robber saw him awake and armed, he was afraid and disappeared without attacking him (not having made an attack upon him). After that, the prince concealed himself in a cave. That very night a spider spun a web at the mouth of the (that) cave. Early in the morning two soldiers from the army of the enemies who were pursuing him reached that place. The prince heard them talking to one another (that they are talking with). One of them said to his comrade, "He must surely be in this cavern". But the (that) other in reply to (of) him said, "No, it is impossible, for lo! the web of this spider has not been torn". When the soldiers had gone away, the prince thanked God Most High from the bottom of (his) heart and said, "O God, I thank Thee that yesterday Thou didst save me from great danger by means of a fly, and to-day through a spider".

Conversation.

سؤآل	جواب
درشهرچه خبربود	چیزی قابلِ عرض نبود
(آیا) شنیده اید که پوست (چاپار) هنوزرسیده است یاخیر	وقتیکه ازشهر بیرون می آمدم غلامِ تلگراقخانه‌را دیدم که به‌پوستخانه میرفت امّا نمیدانم شاید اوکارِ دیگر داشته است ولکن ممکن است که‌در پیِ کاغذها میرفته است
دراین هفته پوست خیلی عقب افتاده است خصوصاً اگر تاحال هم نرسیده باشدومن‌در انتظارِ کاغذهای اهمّ میباشم	میگویند که هفتهٔ گذشته دزدان دراثنای راه برچاپارِ دولتِ انگلیس تاخته اوراخفه نموده اندوهمهٔ کاغذها و بسته‌هائیرا که اومیآورده است برده‌اند
بلی‌این راست است امّا احتمالِ کلّی دارد که بعدازآن که بسته‌هارا بازکنند وآنچه‌را که بکارشان بخورد بردارند کاغذهارا بنوعی پس‌میدهند	میشود زیرا قبل ازاین بارهاشده است که چون دزدها فهمیده بودند که همراهِ چاپارچیزی ازطلا یانقره میباشد آنرا از وی گرفته هرچیزدیگررا بوی ردّنموده اند
البتّه دزدهای ایرانی بنهایت باادب ومروّت هستند — امّاشکّی ندارم که قبل ازآنکه شخص رارها کنندحتّی جیب وبغلِ اوراهم بخوبی میکاوند که مبادادرجیب وبغلِ وی چیزی قیمت‌دار باقی مانده باشد	یقیناً عادتِ ایشان همانست‌که فرمودید — اما اگر کسی جرأت کند که با ایشان بجنگد اورا میکشند و اسبابش‌را می برند

Second Part.

The Arabic Element in Persian: Compound Words, Idioms, Government of Verbs.

Indroductory Observation on Arabic Words in Persian.

§ 145. The Arabic language and literature have for many centuries exercised a very extensive influence upon those of Persia. This is due partly to the Arabian conquest of the country some twelve and a half centuries ago, accompanied as it was by the compulsory conversion to Islām of the great mass of the people and the addition of a considerable Arabian element to the population. But, in addition to this, the Qur'ān, Traditions etc., require to be read in the original Arabic, in which language also prayers must be said. Moreover, Islām has caused the destruction of the greater part of Avestic and Pahlavī literature and the total neglect of the study of the scanty relics of these ancient forms of the Persian language, Arabic is, therefore, almost the only source from which new terms can be borrowed and new words coined to express theological, literary, and even scientific ideas. Though in recent years a few isolated words have been borrowed from various European languages, yet none of them has influenced the grammar of Persian in the slightest degree, which it is not too much to say that Arabic has done very extensively. Not only has a very large portion of the vocabulary of the language been borrowed from the Arabic, but the Arabic element is still increasing. Many pure Persian words, still in everyday use in Urdū (Hindūstānī), are completely obsolete in Persia itself. Natives of Persia hardly over middle age can remember that some of these words were still in use in their childhood, though they have now been supplanted by Arabic words.

§ 146. One of the great advantages of the Arabic language is the facility with which it permits of the formation of a great multitude of words from a single root. If the meaning of the root is known, even a very slight acquaintance with Arabic Grammar will suffice to render its derivatives easily understood the very first time they are heard or read; such is the wonderful and almost mathematical precision with which these words are formed in accordance with the fixed principles of Arabic Grammar. It is one of our main objects in this part of the present work to explain the method of the formation of the most usual Arabic derivative forms, and thus to give the student a key to the understanding of an immense and most important portion of the vocabulary of the Persian language. But, as it is not designed to deal with the whole of Arabic Grammar, but merely with that part of it which it is necessary for the student of Persian to know in order that he may attain a satisfactory knowledge of the latter tongue, these notes will be reduced to the narrowest possible limits consistent with the object in view, so that they may be practically useful.

§ 147. In Arabic (as in all the other Semitic languages) the larger number of roots consist of *three* radical letters, very few being composed of four, and none of more than four. Any of the letters of the Arabic Alphabet (all of which are considered as *consonants* § 4) may be employed as Radical or root letters, but only a few of them can be used to form derivatives by being attached to the root. Those so used are styled *Serviles* and are the *seven* letters contained in the words نیم اوست[1]. By prefixing, affixing or inserting one or more of these in the right place all Arabic derivatives are formed.

§ 148. Arabic has two Genders, Masculine and Feminine, and three Numbers, Singular, Dual and

[1] In a certain class of words, as explained in Lesson XXI (§ 181), the letters ط and د also *seem* to be used as Serviles, but they are then euphonic substitutes for ت. The same thing applies to the final ه at the end of Arabic words used in Persian, being for Arabic ة (pronounced ت).

Plural. It has only three cases in each number, Nominative, Accusative, and Genitive. It also possesses a Definite Article ال (*al*) which is unchangeable except that (1) its vowel is elided when a word ending in a vowel precedes it, and (2) that when the word to which the article is attached begins with any one of the 13 letters ت ث د ذ ر ز س ش ص ض ط ظ ن the ل of the article is assimilated in *sound* to that letter, as is shewn by a *tashdīd* (§ 21) placed over the first letter of the said word.

§ 149. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use, the Acc. of the Dual and Plural being used in place of the Nom., and that too in a form shortened by the omission of the final short vowels. The Acc. Singular is used only as an adverb in Persian. In the following Lessons the short final vowels and everything else not used in Persian are omitted, but the student will find them in Arabic phrases adopted into the language as single words (Appendix A).

Seventeenth Lesson.

Regular Arabic Nouns and Adjectives.

§ 150. A Regular Masculine Noun or Adjective is thus declined (in the shortened form used in Persian: § 149): والِد (*genitor*), a male parent, a father.

Plural.	*Dual.*	*Singular.*	
—	—	(*vālid*) والِد	— Nom.
(*vālidīn*) والِدِين	(*vālidain*) والِدَين	(*vālidan*) والِداً	— Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ـَةٌ (*-atun*), which in Persian becomes ـَه (*eh*): as والِد (*vālid*) 'a father' (*genitor*), والِدَه (*vālideh*), 'a mother' (*genitrix*): ثانی[1] (*ṣānī*), 'second', *m.*; ثانِيَّه (*ṣāniyyeh*)

[1] All Arabic nouns and adjectives ending in ـِی (*ī*), in Persian properly have this letter *tashdīded*, so that *sānī* should

'second', *f*. In Persian the feminine termination (ـَة) of nouns may become ـَت (*at*) as well as ـَه (*eh*), and in some words both forms are used, as اجازت (*ijázat*) and اجازه (*ijázeh*), though these have sometimes different meanings, as طريقت (*taríqat*) and طريقه (*taríqeh*), ارادت (*irádat*) and اراده (*irádeh*). Feminines are thus declined:

Plural.	*Dual.*	*Singular.*	
—	—	(*válideh*) والِدَه	— Nom.
(*validát*) والِدات	(*validatain*) والِدَتَيْن	(*válidatan*) والِدَةً	— Acc.

§ 152. The feminine plural termination ات (*át*) is sometimes appended to purely *Persian* nouns, the chief of which so treated are: دِه (*dih*), plural دِهات (*dihát*) 'a village'; فرمائش (*farmáish*), 'a command', plural فرمائشات (*farmáishát*); نوشته (*navíshteh*), 'a document', plural نوشتجات (*navishtaját*)[1]; نگارش (*nigárish*), 'an epistle', plural نگارشات (*nigárishát*); کارخانه (*kárkháneh*), 'a factory', plural کارخانجات (*kárkhánaját*); ميوه (*míveh*), 'fruit', plural ميوجات (*mívaját*); باغ (*bágh*), 'a garden', plural باغات (*bághát*); روزنامه (*rúznámeh*), 'a journal', 'newspaper', plural روزنامجات (*rúznámaját*). So too, by false analogy, the Arabic (broken) Plural word عمله (*ámaleh*), which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات (*ámalaját*). The termination ات (*át*) is sometimes used to form the plural of words that can in no way be regarded as feminine, as in the last example. Again, an Arabic noun in Persian sometimes takes a double plural (as in that example): e. g. جوهر (*jáuhar*)[2], 'a gem', broken

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be *sāníyy*. But in Persian the *tashdíd* is omitted in the masculine (though it is retained in the fem.), and the accent in the masc. is often thrown back.

[1] *Navíshteh* and other Persian words in ه had at one time ک, softened into گ (§ 36) as their final letter. This in Arabic became ج, hence such plurals in جات (*ját*).

[2] This is an instance of a Persian word (گوهر, *gáuhar*) Arabicised, and then taken back into Persian with one or more

(§ 157). Plural جواهر (*javāhir)*, double plural جواهرات (*javāhirāt)*; رسم (*rasm)* 'a custom', 'rite', broken plural رسوم (*rusūm)*, double pl. رسومات (*rusūmāt)*; دوا (*davā)*, 'medicine', broken Plural ادويه (*ádviyeh)*, double plural ادويجات (*adviyajāt*), besides what is in Persian considered its proper Plural, دواجات (*davājāt*). These different Plurals have often different meanings (*vide* § 167).

§ 153. The Acc. Sing. Masc. (as shewn in § 150) is formed by adding اً (pronounced *-ăn*) to the stem, the Acc. Sing. Fem. (§ 151) of words ending in ه (Ar. ةَ) by simply adding the *tanvīn* (ً; *vide* § 23) without the *alif*. Though these formations are in Persian used only as Adverbs, yet their occurrence is very frequent; as, امانةً (*amānatan*) 'as a deposit', حالا (for حالاً) *hālā*, 'now'. If the article ال is prefixed to such words the *tanvīn* (and also the *alif*, if used) is dropped; as, القصّه (*alqiṣṣeh*), 'finally', الآن (*al'ān*), 'now', 'just now'.

§ 154. All Arabic nouns in Persian which end in ـَه, ـَة, ـَت not belonging to the *root* as the ت does in وقت (*vaqt, m.*, 'time'), and all *broken* (§ 157) Plurals are *feminine*, and almost all other nouns are *Masculine*. Their gender needs to be remembered only when it is desirable to append to them an *Arabic* adjective. (Even in this case, if the said adjective is in such common use that it has virtually become a Persian word, like عجيب (*ájīb*), 'wonderful', it does not generally take the feminine form.) E. g. *umūr i kaṣ̈īreh*, 'many matters'; *khaṭāyā-y-i kabīreh*, 'great sins'; (but *umūr i ájīb*, 'wonderful things').

§. 155. The Comparative (which is also the Superlative) of Arabic Adjectives is formed by *prefixing alif* to the masculine, omitting formative letters [on the model of عظيم Pos. (*áẓīm*), 'great', اعظم Comp. (*á'ẓam*) 'greater', 'greatest']. The Feminine *affixes* یٰ (*ā'*)

Arabic Plurals. Cf. *dastūr*, a Zoroastrian priest, broken Plural *dasātīr*.

instead [عظیمه Pos. (*ázîmeh*), عظمی (*úzmá*,) Comp.] except when the masc. ends in ی– (*á'*), in which case the Feminine ending is ا– (*ā*), appended to the ی: Examples: —

Comparative.		Positive.		
Fem.	*Masc.*	*Fem.*	*Masc.*	
(*uzmá*) عُظمی	(*á'zam*) أعظم	(*ázîmeh*) عظیمه	(*azîm*) عظیم	(great)
(*kubrá'*) کُبری	(*ákbar*) أکبر	(*kabîreh*) کبیره	(*kabîr*) کبیر	(big)
(*ūlá'*) اُولی	(*ávval*) أوّل	—	—	(first)
(*ukhrá'*) اُخری	(*ākhar*) آخر	(*akhîreh*) أخیره	(*akhîr*) أخیر	(last)
(*kusrá'*) کُثری	(*ákṣar*) أکثر	(*kaṣîreh*) کثیره	(*kaṣîr*) کثیر	(much)
(*'ulyá'*) عُلیا	(*a'lá'*) أعلی	(*'ālîyyeh*) عالیة	(*'áliyy*) عالی	(high)

[In Persian *ūlá'* is hardly ever used in the sense of 'first', as fem. of *ávval*, since the latter word has become Persian (§ 154), but *ūlá'* (erroneously pronounced *aulá'*) is used in the sense of 'excellent'.]

An Arabic adjective in the feminine is occasionally added to a non-Arabic (i. e. purely Persian or Turkish) noun; as بانوی عظمی (*Bānū-y-i úzmá'*) 'Greatest Lady' (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in ی– (*ā'*) is followed by the *iẓáfeh*, the said ending is changed in ا (-*ā*), and ی takes the place of the *iẓáfeh*: as, عُلوم عظمای ایشان (*ulūm i úzmā-y-i ishān*), 'their greatest sciences'. But this does not apply to Proper names of Persons, as *Yaḥyā'-yi ta'mîd-dihandeh* (یحیی تعمید دهنده), "John the Baptist". (*V.* Note to § 34).

§ 156. Sometimes in Persian we find two Arabic words united together to express one idea. If these are both Nouns, the second is in the genitive case (the sign of which is dropped in the Persian usage of such words); if not, the second is an adjective. In either case the second of the two words (unless it be a Proper name) has generally the article ال prefixed (§ 148), and the last vowel of the former word (if it be singular) is *ŭ* (–ُ), unless it is governed by an *Arabic* preposition, in which case the said vowel becomes -*ĭ* (–ِ). Thus we have حُبُّ الوطن (*húbbu'l vátan*), 'love of one's native land' (*amor patriae*), 'patriotism'; ظِلُّ السلطان (*Zíllu's Sultán*), 'Shadow of the Sovereign',

(a title); رُکنُ آلْمُلک (*Rúknu'l Múlk*), 'Pillar of the kingdom', (a title): and on the other hand مِن جانبِ آللّه (*min jánibi 'lláh*) 'from the (side =) presence of God'. If the former of the two words is a masculine or feminine dual or a Regular masculine plural in ـِین (*-in*), the *n* (ن) is dropped when it is "in construction" with a word following: as بنی اسرائیل (*Baní Isrā'íl*), 'the Children of Israel'.

Notes.

Abū́ Bakr (the first Caliph).
khiláfat (vulg. *khaláfat*), Caliphate.
farmū́deh, a command.
ălaihi'ssalā́m, Peace upon him.
maḥkū́m kárdan, to command.
dah sálagi, age of ten years.
rāst, straight.
khvúrdi, smallness, youth.
buzúrgi, bigness (manhood).
bait, verse, poetry.
pīch, bend thou (Imperative).
ná-shavad = *námi-shavad* (§ 107).
abnā́ (Ar. pl. of *ibn*), sons (§ 167).
māyā́n (§ 45), we.
vuḥū́sh (Ar. pl. of *vaḥsh*), wild beasts.
ắjz, weakness: *ájzi*, a weakness, an infirmity.
gūshzad i to, (ear-struck of thee =) heard by thee.
mīkh mīkh kárdan, the grunting.
kūh-andám, (mountain-bodied =) as big as a mountain.
ság-i tā́zī (Arabian dog =) greyhound.
sā́'at i chahā́r, four o'clock.
(*bar*) *cháshm*, (on the eye =) most obediently.
chārvādā́r (animal owner =) caravan leader.
ḥárakat kárdan, to set out, start.
nāshtā́, early breakfast.
mail farmū́dan, to desire, wish.
muyássar, obtainable, to be got.
tukhm i murgh, hen's egg.
biryā́n kárdan, to fry.
ābpáz kárdan, to boil.
kibā́b kárdan, to roast.
uṭā́q, a room.
shūr, brackish.
laḥā́f, padded quilt.
dūshákk (pron. *dūshákk*), mattress.
púshti (*bā́lish*) *vulg.*, pillow.
rakht i khvā́b, bedclothes, bedding.
aivā́n, porch.
khvurjī́n, travelling-bag.
sháb bi-khaír, good night.
Khudā́ ḥā́fiẓ (*i shumā́*), (God be your Protector =) goodbye

Exercise 33.

حکایتِ سوّم

ابو بکرِ صِدّیق درزمانِ خلافتِ خود مُوافقِ فرمودهٔ نبی علیهِ آلسّلام مردم را حُکم کرد که فرزندانِ هفت سالهٔ خویشرا به تعلیم گرفتنِ عبادت وآموخته شدنِ اخلاقِ حُسنهٔ محکوم کنید وچون عُمرشان بده سالگی رسد بتأکید وتنبیه پردازید زیرا که چوبِ تررا بهرقسم که میخواهند می پیچند امّا چون خشک شود بغیرِ آتش راست نمیگردد — حاصلِ مطلب — درخردی

اِثرِ تربیت بیشتر میشود ازآنکه دربزرگی (چنانکه اینبیان در حاصلِ مطلبِ حکایتِ اوّلِ اینکتاب نیزذکرش شده است) — بیت —

چوبِ ترا چنانکه خواهی پیچ — نشود خشك جز بآتش راست

Translation 34. — A Tale.

One day a lion and a hare were conversing with one another. The hare asked the lion, saying, "Is it true what they say, that the feeble and cowardly cock by crowing is able to drive away such as you (the sons of your kind) who are very brave and strong?" The lion in answer to him said, "That saying is (certainly) quite true; nay more *(bálkih)*, it is no secret *(mákhfi níst)* that all of us large wild-beasts have generally an infirmity of that kind (like that): and in the same way too thou hast no doubt heard that the grunting of a pig makes a huge elephant fear and quake (fearing and trembling)." The hare said, "Is it so?, — then I now understand (understood — § 138, *a*) why it is that the voice of greyhounds frightens us hares so much."

Conversation.

(Master and Servant travelling).

صاحب	نوکر
(ای) حَسَن اینجا بیا	بلی صاحب حاضرم
فردا صُبح زود ساعتِ چهار یاقدری قبل ازآن مرا بیدار کُن زیرا باید بزودی ازاینجا روانه شویم	چشم بنده امشب هرچیز را حاضر میکُنم وبه چاروادار میگویم که صاحب میخواهد صُبحِ زود حرکت کُند
خیلی خوب امّا فراموش نه کُن	خیر صاحب فراموش نمیکُنم — برای ناشتا چهچیزرا میل میفرمایید
قدری قهوه با شیر وشکر وهرقسم گوشت که پیدا کُنی واگرگوشت بدست نیاید (میسّر نشود) پس چند تخم مُرغ باید به پزی	خوب شاید میشود که گوشتِ برّه یاگوشتِ گوسفند یاگوشتِ بُز بستانم — امّا میخواهید که گوشت را بریان یاآب پزکنم

خیر گوشت آب‌پز را نمی پسندم بهتر این است که آنرا کباب کنی — وحالا اگر هیزم داری آتش در این اطاق بکن زیرا امشب قدری سرد است

بلی صاحب سرد است وباد تند می آید — امّا فردا کجا منزل میکنید در چاپار خانه یا در کاروانسرا

کدام جا خوب است

البتّه کاروانسرا بهتر است زیرا چاپار خانه خیلی کوچك است

(آیا) لازم است که چیزی برای راه از اینجا به بری

بلی صاحب آب آنجا شور است باید آب از اینجا بردارم

لحاف ودوشك وبالشها (پشتیها) وباقئ اسباب رختخواب من کجا است

کنار ایوان است می آورم وبرای خوابیدن سرکار حاضر میکنم

قند وچائی (چاهی) کجا گذاشتهٔ

تو خورجین است

خیلی خوب مرخصی شب بخیر

شب بخیر صاحب خدا حافظ شما

Eighteenth Lesson.

Arabic Broken Plurals in Persian.

§ 157. Very few Arabic masculine nouns form[1] their plurals regularly in accordance with § 150. Most masculines and many feminines have what is known as a *Broken* Plural, so styled because the noun is *broken* (as it were) to allow of the insertion or omission of a vowel or of more than one. The new word thus formed is in reality a noun of *multitude* of the singular number and feminine gender, but it takes the place of the obsolete or rarely used regular plural, and is hence styled the plural of the noun or adjective from which it is derived. In practice, the simplest way to learn these Broken Plurals is to learn the nouns given as examples in the following lists, and

[1] The most important classes of nouns that form their plurals regularly are Participles of the various Voices of the Verb (Lesson XX), except the Present Participle of Voice I. when used as a *noun* (it is generally an adjective and is then used with a regular plural.) The Infinitives of all the Voices except that of Voice I. (which has a broken Plural) take the Plural in ات— (*āt*).

to take them as models upon which to form the plurals of other nouns of the same measure (*vazn*). It will be found that the task is a very simple one, especially if the broken plural of every new word be learnt along with the singular. In the singular attention must be paid mainly to the number of consonants in a word (it being remembered that in the Arabic Alphabet every letter is accounted a consonant).

§ 158. The addition of the feminine termination ـَة (or ـَت) to form a new noun rarely removes the noun (or adjective) thus formed from the category under which it would fall if it had not this final syllable. This will be noticed under each of the Models now to be given.

Under each Model the most common and necessary forms come first and the rarer ones at the end.

§ 159. Model I. Nouns formed of *two* Consonants of which the latter is doubled (*tashdīded*).

Singular.	*Plural.*
(1) حَدّ (*ḥadd*), limit, bound:	حُدود (*ḥudūd*).
(2) سِرّ (*sirr*), a secret, mystery:	اَسْرار (*asrār*).

(As these classes of nouns have really *three* consonants [since حَدّ is a contraction for حَدْد and سِرّ for سِرْر], therefore this Model is practically the same as the second Model, examples 1 and 2.)

§ 160. Model II. Nouns of *three* consonants.

Singular.	*Plural.*
(1) أَمْر (*amr*), a command, matter.	أُمور (*umūr*), matters (*v.* § 167).
(2) حُكْم (*ḥukm*), an order.	أَحْكام (*aḥkām*).

Sometimes assimilation occurs in the Plurals of words of these classes, and occasionally a root letter that is omitted in the singular recurs in the plurals: as, S. يَوْم P. أَيّام (for أَيْوام); S. باب, P. أَبْواب (for أَاباب); S. مال, P. أَمْوال (from √مول).

Less usual forms falling under this model are: —

	Singular.	Plural.
(3)	بَحْر (*baḥr*), sea, ocean.	بِحار (*biḥār*).

(So also with the termination ه or ت)

	خَصْلَت (*khiṣlat, kháṣlat*), peculiarity.	خِصال (*khiṣāl*).
(4)	اَرْض (*arẓ*), the earth, a country.	اَرَاضِي (*arāẓī*).

(So with the termination ه).

	لَيلَه (*laileh*), night.	لَيالى (*layālī*).
(5)	نَبِى (*nabī*), prophet.	اَنْبِيا (*anbiyā*).
(6)	صَبى (*ṣábī*), lad.	صِبْيان (*ṣibyān*).

§. 161. Model III. Nouns of *four* consonants, of which the *second* is *alif*.

	Singular.	Plural.
(1)	عامِل (*ʿāmil*), agent, factotum.	عَمَلَه (*ámaleh*),[1] عُمّال [§ 170] (*ummāl*).
(2)	كاهِن (*kāhin*), priest, magician.	كَهَنَه (*káhaneh*).
(3)	شاعِر (*shāʿir*), a poet.	شُعَرا (*shuʿarā*).

Less usual are the following measures:

(4)	صاحِب (*ṣāḥib*), owner (Ar. companion.)	اَصْحاب (*aṣḥāb*, companions of Muḥammad, etc.)
(5)	قاضى (*qāẓī*) ecclesiastical judge.	قُضات (*quẓāt*).
(6)	راهِب (*rāhib*), monk.	رُهْبان (*ruhbān*)[1].
(7)	ساحِل (*sāḥil*), shore, coast.	سَواحِل (*savāḥil*).

(So also the latter form with ه or ت added: —

	لازِمه (*lāzimeh*), *adj.*, f., necessary.	لَوازِم (*lavāzim*), n. f. necessaries.
(8)	واقِعَه (*vāqiʿeh*), an occurrence.	وَقايِع (*vaqāyiʿ*).

[1] In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is ى.

Singular.	*Plural.*
(1) حكيم (*ḥakím*), sage: doctor	حُكَماء (*ḥukamá*).
(2) طبيب (*ṭabíb*), physician.	أطِبّاء (*aṭibbá*).
Adj. (3) كَريم (*karím*), kind, gracious.	كِرام (*kirám*).
(4) طَريق (*taríq*), road, way.	طُرُق (*túruq*).

§ 163. Model V. Nouns formed of *four* consonants, of which the third is *alif*.

Singular.	*Plural.*
(1) كِتاب ((*kitáb*), a book.	كُتُب (*kútub*).
(2) لِباس ((*libás*), a garment, raiment.	أَلْبِسه (*álbiseh*)

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

Singular.	*Plural.*
(1) مَسْجِد (*másjid*), a mosque.	مَساجِد (*masájid*).

This method of forming the plural is used even when the feminine termination ـَه or ـَت is added. However much the form of the noun in the singular may vary from (1), in the plural the model is followed, except in the very few nouns that fall under (2) and (3). E. g.

نَصيحَت (*naṣíḥat*), advice.	نَصايِح (*naṣáyiḥ*).
دَعْوي (*da'ví*) or دَعْوىٰ (*da'vá'*), claim.	دَعاوي (*da'áví*).
رِساله (*risáleh*), a tractate.	رَسائِل (*rasáil*).

Very rare are the following formations:

(2) قیصر (*Qaiṣar*), Caesar, emperor. قیاصره (*Qayāṣireh*).

(*málak*) مَلَك (for مَلْأَك (*mál'ak*), angel. مَلائكه (مَلائِك) (*malāikeh*, *maláik*).

Adj. (3) أَسْوَد (*ásvad*), black. سُودان (*sūdān*).

Other examples of (2) are أفغان, Pl. افاغنه (Afghāns); أُسْقُف Pl. أساقِفه (*bishops*); أَرْمَنِي, Pl. أرامِنه (Armenians).

§ 165. Model VII. Nouns formed of *five* consonants, the *fourth* of which is a Weak Letter (*alif*, *vāv* or *yē*). However much the form of the singulars of this class of nouns may vary, the plural is formed on the one model, as will be seen.

Singular.	*Plural.*
سُلطان[1] (*sultān*), Sultan, ruler.	سَلاطین
قانون (*qānūn*), law.	قَوانین
مَكتوب (*maktūb*), written.	مَكاتیب
تَدبیر (*tadbīr*), plan, device.	تَدابیر

If the 2nd and 3rd consonants in such words are the same (i. e. a *tashdīded* letter, as دُكّان for دُكْكان), the plural still follows the usual form: as

دُكّان (*dukkān*), a shop.	دَكاكین

All the words given under these models are actually in frequent use in Persian, and a very large number more are formed in accordance with the same rules.

Notes.

'Umar ibnu'l Khaṭṭāb, name of a Caliph.
Salmān, a noted Persian convert of Muḥammed.
raḥmatu'llāh 'alaih, God's mercy on him!
Janāb i Salmān, his honour Salmān.
pishkásh, a present (to a superior).
saughāt, a present on returning from a journey.
judā, separated, separate.
gul i yákheh / *gul i síneh* } brooch.
āmízish, mixture.

[1] On this model is (wrongly formed خَوانین the plural of the Turkish word خان (*khān*, — a title).

qūt, food.
bándagi, service of God.
Īzad, God (old Persian).
sāir all the rest (of).
Hunūd, Indians (pl. of *Hindū*).
'ala'lkhuṣūṣ, especially.
har chih zūdtar, as quickly as possible.
ta'āruf, a present (to an equal).
bār (jeweller's word), alloy.
ābdār (of a jewel), of the first water.
żárar kárdan, to suffer loss, to lose.
sigār, cigar.
qāb, a thing for holding, case.
qúti, a small box.
kibrīt matches (sulphur).

[*Note*: Articles of gold and silver are sold by weight, one *krān* a *misqāl* for silver, *plus* about at least half as much again for the carving, etc.]

Exercise 35.

حکایتِ چهارُم

چون نوبتِ خلافت بعُمرابنُ آلخطّاب رسید جنابِ سلمانِ فارسی رحمةُ آلله علیه را حاکمِ شهری از بلادِ شام گردانید و برای او پنجهزار دِرهم وظیفه مُقرّر ساخت — جنابِ سلمان از برگِ خرُما زنبیل میبافت و از آن قوتِ خود میکرد و پولِ وظیفه را بنامِ خُدا خیرات میداد — پُرسیدند چرا از پولِ وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرفِ خوراکهای لذیذ کنم بقدرِ لذّتِ آنها نتوانم بندگی نمایم و برحسابِ دادنِ آن توانائی نداشته باشم — حاصلِ مطلب — ترس ایزد کمالِ ایمانست و خیرات نمودن جمالِ آن

Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*ḥikāyat kárdan*) wonderful fables concerning the habits and customs of the people of India, one of which is the following (this, that): — In that country there is a sandy desert, where on account of the dryness and aridity (*bī-ābi*) there is no population (*ābādi*). In that terrible wilderness there are found enormous ants, which are smaller than dogs but larger than foxes, and these ants dwell under the ground in such a way that, having dug away the soil they cast (pour) out the sand (sands) in the same manner that ordinary ants in other (*sāir i*) countries do (thus), and

in (those sands) the sand which they throw out there are pieces of gold. Accordingly, those Indians (*Hunūd*) who purpose to go in-search-of that gold devise a plan in this way. Every person yokes together three camels, one of which must be a female, in such a manner that the female camel (may be) is between those two male camels: and that female camel should have been recently separated, from her young one (*kúrreh*) since under those circumstances (in that state) camels are particularly swift. Their master mounts that female camel, and, when he has filled his sacks with (*az*) that sand, he urges on the camels as quickly as possible, in order that, having got beforehand with the ants (*ṣibqat jústan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*pāreh pāreh kárdan*). Having thus got possession of (*bi-chang āvárdan*) the gold, they sell it to foreign merchants.

Conversation.

مُشتری	جواهری
امروز میخواهم دوسه چیز کوچك بخرم که برای تعارف کردن خوب باشد	خیلی خوب صاحب بنده خیلی چیزها دارم که اُمیداست سرکار شما بعضی ازآنهارا به پسندید
امّا باید قیمتِ چیزهای خودرا ارزان بگوئید زیرا مُدتی است که دراین مملکت بسر میبرم وقیمتِ چیزهارا بخوبی میدانم	بنده هرگز نمیخواهم که جنابعالیرا بفریبم — خیر صاحب قیمتِ دُرستِ هرچیز را بیان میکنم — به بینید مرواریدهای این گل یخه همه شاهوار است وطلای آن نیز خالص است وبی آمیزش (بار) — ملاحظه فرمائید که چه قدراین لؤلؤها آبدار است
عیب ندارد امامن پادشاهِ ایران نیستم پس نباید ازبنده قیمتِ عظیم بخواهید	خیر صاحب قیمتِ زیاد نمیخواهم بنده فقط قدری نفع میخواهم — این گردن بُند صدتومان می ارزد امّا آنرا بسرکارِ شما هشتاد تومان میفروشم
ممنونِ شما هستم — مگرنمیدانید که	بجانِ صاحب خودم آنرا به هفتاد

چیزی مثلِ آن چهل تومان نمی ارزد	وپنج تومان خریده ام امّا چون این اوّل دفعه است که سرکار اینجا تشریف آورده اید پس آنرا به هفتاد تومان بردارید — هرگز آنرا باین قیمت نمی فروختم جز اینکه حالا حاجت به پول دارم (پول لازم دارم)
خیر بهیچوجه امّا اگر بخواهید پنجاه تومان میدهم	نمی شود زیرا اگر آنرا به شصت تومان میفروختم ضررِ عظیم میکردم
پس پنجاه وپنج تومان میدهم امّا بیشتر نمیدهم — وآن قدر پول نمیدادم جز اینکه میخواهم چیزی بگیرم بجهة سوغات از برای دوستی که دروطن خود دارم	بیشتر می ارزد صاحب نمیتوانم باین قیمت بفروشم — امّا این قاب سیگار را به بینید ازطلاست واگر بخواهید چندتای دیگر ازنقره هم دارم
قیمتِ این دست بند چیست واین قوطئ کبریت را	آنرا کمتر ازده تومان نمی فروشم دوتومان می ارزد امّا یکتومان ونیم میگیرم
وزنِ آنرا به بینید چه قدراست — وزنش پنج مثقال است ومثقالی یك قران ونیم میباشد — تمام قیمتش هفت قران ونیم میشود	خوب به یکتومان میدهم — التفاتِ سرکار زیاد

Nineteenth Lesson.

Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

Singular.	*Plural.*
اِنسان (*insán*), man (*homo*).	ناس (*nās*), human beings.
• اَخ (*akh*), brother.	اِخوان (*ikhvān*), brethren.
• اُخت (*ukht*), sister.	اَخوات (*akhavāt*), sisters.
• فَم (*famm*), mouth.	اَفواه (*afvāh*), rumour.

* ماء (*mā*), water.	* میاه (*miyāh*), waters.
قوّت (*qúvvat*) strength, power.	* قوا (*quvā*) powers.
قریه (*qáriyeh*), town.	* قرا (*qurā*), towns, cities.

Those forms which are marked with an asterisk are very rarely used in Persian. It will be noticed that sometimes there is a difference of meaning between the singular and the plural. *Akh* (اخ) is in Persian used principally in the form أخوي (*ákhavī*) to mean 'my brother', which *should* be أخي (*ákhī*): sometimes أخويِ من (*ákhavī-yi man*) is said with the same meaning. *Ikhvān* is used in the religious sense of 'brethren' principally. *Akhavāt* (أخوات) is used in such expressions as 'sister languages'.

§ 167. Other Arabic nouns take two or even more different Arabic plurals in Persian, some of which are irregular. These have often different meanings. The principal are:

Singular.	*Plurals.*
إبن (*ibn*), son.	بنی (*banī*, for *banīn*, § 156), sons: ابناء (*abnā*), sons (in a figurative sense).
أمر (*amr*), affair, command.	أمور (*umūr*), affairs; أوامر (*avāmir*), commands.
بیت (*bait*), verse, (house).	أبیات ((*abyāt*), verses; بیوت (*buyūt*), houses.
شیخ (*shaikh*), old man (*a title*).	شیوخ (*shuyūkh*), old men; مشایخ (*mashāikh*), elders.
شرط (*shart*), condition, wager.	شروط (*shurūt*), شرایط (*sharāit*), conditions.
کاتب (*kātib*), a writer, a scribe.	کتاب (*kuttāb*), copyists; کتبه (*katabeh*), scribes.
إسم (*ism*), a name.	أسما (*asmā*) and أسامی (*asāmī*), names.
فتح (*fath*), victory.	فتوح (*futūh*), conquest; فتوحات (*futūhāt*), victories.

دوا (*davā́*), medicine.	دواجات (*davājā́t*), medicines. ادویه (*ádviyeh*), spice: *pl.* أدویجات (*adviyajā́t*), spices.
نور (*nūr*), light.	أنوار (*anvā́r*), lights; نیران (*nīrā́n*), a fire.
خادم (*khā́dim*), a servant.	خدّام (*khuddā́m*), servants: خدم (*khádam*), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ـه of unity', and they drop this to make their meaning general, which has often the effect of expressing a plural signification. The original difference between the general form and the proper plural is well seen in the following word.

Singular.	*General form.*	*Plural.*
شعره (*shá'reh*), a single hair.	شعر (*sha'r*), the hair (of the head).	شعار (*shi'ā́r*), شعور (*shu'ū́r*), أشعار (*ash'ā́r*) — hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	*General form.*	*Plural.*
حرفت (*ḥírfat*), an industry.	حرف (*ḥíraf*), industries.	—
شجره (*shájareh*), a tree.	شجر (*shájar*), trees (in general).	أشجار (*ashjā́r*), trees.
بلده (*báladeh*), small town.	بلد (*bálad*), town.	بلاد (*bilā́d*), a country, region. بلدان (*buldā́n*), towns.

Singular.	*General form.*
ملّت (*míllat*), a sect.	ملل (*mílal*), sects, communities.
دولت (*dáulat*), a state, wealth.	دول (*dúval*), states.
أمّت (*úmmat*), a people, religious community.	أمم (*úmam*), communities.
نعمت (*ní'mat*), favour.	نعم (*ní'am*), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُوَلِ مُعَظَّمهٔ اروپ (*dúval i mu'ázzameh-y-i Urūp*): "The United States of America", دُوَلِ مُتَّحِدهٔ ینگی دنیا (*dúval i muttáḥideh-y-i*[1] *Yángi Dunyā*).

§ 169. The two following rules are observed in Persian in reference to certain classes of Arabic nouns and adjectives: —

Rule I. An Arabic noun feminine, *singular or plural*, if followed by an *Arabic* adjective, requires that adjective to be in the feminine *singular*: as,

امورِ سیاسیّه (*umūr i siyāsíyyeh*), political affairs.
وقایعِ مهمّه (*vaqā'i' i muhímmeh*), important events.
سلاطینِ ساسانیّه (*Salāṭín i Sāsāníyyeh*), the Sāsānian kings.
ملوکِ مزبوره (*mulūk i mazbūreh*), the kings aforesaid.
ملائکهٔ مقرّبه (*malāikeh-y-i muqárrabeh*), the angels nearest (to God).

Often, however, but not always (as the above examples shew), if the noun in the plural denotes *men* or *angels*, the adjective is put in the proper Arabic plural form: as,

انبیاءِ اطهار (*anbiyā-i athār*), the pure prophets.
حکّامِ کرام (*ḥukkām i kirām*), gracious governors.

Rule II. Arabic cardinal numerals between 3 and 10 (inclusive) may be used with Arabic nouns, in which case the adjective follows the noun and is united to it by *iẓāfeh*, in accordance with the Persian idiom in reference to most other adjectives, not cardinals. But the noun must be in the *plural* and the adjective in the *feminine singular*: as, اناجیلِ اربعه (*anājīl-i árba'ah*), 'the Four Gospels'. Contrast the Persian equivalent چهار انجیل (*chahār Injīl*), in which the numeral *precedes* the noun and the latter is in the *singular*.

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[1] Yángi Dunyā, 'the New World': *yángi* is Āzarbāījānī Turkish for 'new'. The United States are also in Persian newspapers often called آتازونی, an attempt at writing *États Unis* in Persian letters!

§ 170. A number of Arabic words in the plural are used with a singular meaning in Persian. In order to express the plural, the Persian plural termination ـان (*ān*) or ها (*-hā*) is then added. Examples: —

Singular.	*Ar. Plural.*	*Persian Plural.*
رَبّ (*Rabb*), Lord (used of God only).	ارباب (*arbāb*), a peasant proprietor, *or* the headman of a village.	اربابات اربابان اربابها (*arbābhā, arbābān, arbābāt*).
نایب (*nāib*), vicegerant: policeman.	نوّاب (*navvāb*), *a title*.	نوابان نوّابها (*navvābhā, navvābán*).
عامل (*'āmil*), agent.	عَمَلَه (*ámaleh*), a workman, labourer.	عملجات عملهها (*ámalajāt, ámalahhā*). (§ 152.)

§ 171. Any Arabic noun used in Persian may take the ordinary Persian plural terminations (§ 31) instead of forming its plural in accordance with the Arabic rules. But Arabic plurals are very extensively used in Persian with Arabic nouns both in speaking and in writing.

Notes.

Bi-sár búrdan, to spend time, live.
súrmeh, collyrium (to brighten eyes).
pai búrdan, to follow, turn to.
Khudā-rasídeh, (one who has) attained to (a knowledge of) God.
dam zádan, to cavil, ask why and how.
dárajeh, (spiritual) rank, degree.
újrat, wages.
tukhm, (seed), egg; *t. āvardan* to lay an egg: *(fully, tukhm i murgh).*
murgh, a hen, a fowl.
nasíyyat, on credit.
bāmdādān, on the morrow.
chándī, (for) some time.
adā námi-kard, would not pay.
kadkhudā, headman of a village.
āshpaz, a cook.
Ḥázrat i Vālā, His Royal Highness.
hamshikār, hunting-companion.
bildarchīn / ***kaukarák*** } a quail.
va'deh khvāstan, to invite.
sabzījāt / ***tarakārī*** } vegetables.
sīb i zamīnī (pomme de terre), potato.
kálam i Farángī, cauliflower.
bādinjān, egg-plant fruit (in India *Brinjal.*) (— *Farangī*, tomato).
shūrvā, soup.
turúbcheh, radish.
'ainu'nnās (ananas), pineapple.
purtuqāl, a lime.
azgīl, a medlar.
ālūbālū, sour cherry.

waktûban, in writing.
jûjeh, a chicken.
aqállan, at least.
ittifáqan, by chance.
zaráng, clever, 'cute.
chigûnagi, state of affairs.
qáhqaheh, loud laughter.
pishkhidmat, table-servant.
gilás, sweet cherry.
tūt i Farángi, strawberries.
ālū, plum.
ālúcheh-y-i sabz } greengage.
gáujeh }
khāneh-y-i míz, drawer of a table.
sūkhtehdān, ashtray (for cigars).

Exercise 37.

حکایتِ پنجم

زاهدی پیوسته مردمانرا بطرفِ خدا میخواند وشب و روز درفراهم نمودنِ مُریدان وموعِظه کردن بدیشان بسر می بُرد — چون چشمِ خِرَدش سُرمهٔ بصارت یافت واز عالَم ظاهِر بعالَمِ باطِن پی بُرد همه را پیش از خود رسیدهٔ درگاهِ ایزدیَ دیده متحیَّر شُد — پس خدمتِ بُزرگِ زمانه رفت و از وی تفصیلِ این رازرا پُرسید — گفت که تا تو نادان بودی همه‌را نادان می پنداشتی حالا که دانا شُدی همه‌را خُدا رسیده یافتی — حاصِلِ مطلب — در قُدرتِ الهی دم نباید زد و هیچکس را بچشمِ حِقارت نباید دید بلکه باید که هر شخص خودرا ازهمه پست تر بینگارد تا بدرجهٔ که مقصودِ اوست بِرَسد — بیت —

اُفتادگی آموز اگر تشنهٔ فیضی — هرگز نخَوُرَد آب زمینی که بُلند است[1]

Translation 38. — A Tale.

A labourer lived a long time in foreign (distant) countries, and, having at last returned to his native-land, and having soon wasted all the money (moneys) which he had saved (heaped up) from his wages, reached the extremity of poverty and impecuniosity. One day, having entered a small village, he went to

[1] This refers to the Persian custom of making plots of ground intended for cultivation *lower* than the adjoining water-courses in the fields, so that they may be easily flooded when desired. The paths and other elevated patches of ground remain dry, as the water does not rise so high.

a well-known shopkeeper, and asked him for (asked from him) a dozen (twelve) cooked eggs on credit, and having got them he ate them at dinner-time: and next day, having set out, he went to his own village. When some time elapsed and that labourer would not pay his debt, the (that) shopkeeper, having laid a complaint in writing against (having made .... from) him before the headman of that village, said, "Such and such a person has bought on credit (has made credit) from me twelve cooked eggs, and until now has not given the money for them (of it), and on that account has caused me great loss; for from those twelve eggs twelve chickens would have been produced for me, and every chicken, on becoming a hen, would have ere this laid at least some hundreds of eggs, from which a large number of (*basā*) other chickens would have come into existence (*padīd āmadan*)". And in this very manner that covetous shopkeeper claimed (was claiming) an enormous sum. When that impecunious fellow heard this, having gone into a wineshop he desired to forget his ill-luck in wine (having drunk wine). There he happened to meet (by chance he met) a clever clerk (*kātib*) who (that that clerk), having enquired the state-of-affairs, said to him, "Dear friend, be of good cheer, for, if you put your matter into my hands (entrust your matter to me), everything will turn out (*shúdan*) all right (*durúst*)". The labourer, having thanked him (*izhār i mamnunīyyat kárdan*), went to the headman and said, "Such and such a clerk is my attorney (*vakīl*) and will soon be present to answer (having become present will give answer) in my stead". The headman, having for a long time waited for (having become expectant of) that clerk, when he did not come, sent in search of him and asked him, saying, "Well, so and so (*ai fulān*), why hast thou wasted my time? since I have been looking out for you for some time (it is a space — *muddat* — I draw the expectation of thee)". He said, "Sir, I was cooking peas, for I wanted to plant (having planted) them (it) in my garden and to see what will come of it (what will become)". The headman, having laughed aloud, said, "You fool (*ai*

aḥmaq), do you not know (thou knowest not) that cooked peas never grow?" He said, "Sir, if it is so, then when does a chicken come out (come up) of (from) a hen's egg that has been (may have been) cooked?" The headman, on hearing this, rejected that shopkeeper's complaint.

Conversation.

پیش خدمت	آقا
آقا امروز برای شام چه‌قسم گوشت میل میفرمائید	(آیا) گوشتِ آهو پیدا میشود
خیر آقا پیدا نمی شود زیرا گوشتِ آهو در اینجا نمیآورند وبدستِ هیچکس نمیرسد جُزاینکه حضرتِ والا یا یکی ازهمشکارانِ او آنرا بطورِ تعارُف برای کسی بفرستند	خوب گوشتِ خرگوش یا چند اُردك یا کبوتر یا بلدرچین (کوکرك) یا هرقسم گوشتِ حیوانِ شکاری بدستت بیاید دُرست کُن — بایدامروز شام خیلی خوب و فراوان باشد زیرا چند نفراز دوستان خودرا وعده خواسته‌ام
خیلی خوب بآشپز خبر میدهم — وچه‌قسم سبزیجات (ترکاری) باید به پزد	سیبِ زمینی لازِم است و نیز اگر بتواند بهتراین است که کلمِ فرنکی یا کلمِ عام و زردك و شلغم و بادِنجان و لوبیای سبز و عدس برای شوروا و پنیر آماده کند
دیروز دربازار تربچه وکرفس وپیاز ونخودِ فرنکی وبادِنجانِ فرنکی میفروختند آنهارا می پسندید	بلی جُزاینکه ازپیاز وسیر نفرت دارم ازاینجهة که بوی آنها خیلی بداست — امّا آیاهیچ قسم میوه پیدا میشود
بلی آقامیوه فراوانست مثلاً شفتالو و شلیل و هلو و اناروعینُ آلناس وبِه وگلابی وزردالو و نارنگی و مَدَنی و پرتقال و ازگیل و خربوزه و هندوانه و سیب و بادام و آلوبالو و گیلاس و توتِ فرنگی و نرجیل در بازار دیده‌ام	دراین موسم هرچیز باید نه فقط فراوان بلکه ارزان هم باشد — دوستانِ من خرما و انجیر و انگور و آلو و آلوچهٔ سبز (گوجه) وگردو و فندق و پسته رابهتراز آن انواعی که ذکر کردی می پسندند
خیلی خوب آقا آنهارامیستانم — آیاچاهی و قهوه و قلیان و گز و	بلی لازِم است و نیزقابِ سیگارِ مرادر آن خانهٔ میزپیداکُن وآنرا

هرقسم مربا و شیرینی نیز لازم نیست

باکبریت و سوخته دان توی سینی حاضر کن تا هر وقتیکه میگویم هرچیزرا بتوانی بزودی بیاوری

خوب آقا هرچیزرا ازپیش حاضر میکنم که موجود باشد

الآن سفره را پهن کن (بینداز) زیرا باید بزودی تشریف آورند

Twentieth Lesson.

Voices of the Regular Arabic Triliteral Verb.

§ 172. As has already been explained (§ 147), the Root of the Arabic Verb generally consists of *three* Radical letters. From this root a number of *Voices* are formed by prefixing or inserting one or more of the *Servile* letters mentioned in § 147. (The nearest analogy to this in English is afforded by such verbes as 'to raise', 'to seat', 'to lay', formed somewhat similarly from 'to rise', 'to sit', 'to lie'.) All the voices formed from any root have a connexion in meaning, with one another and with the root, though in English their meanings have often to be expressed by quite different words. When the meaning of the root is known, it is not difficult to know the signification of each of its derivatives. This will be readily understood from the following Paradigm.

§ 173. Voices of *Kátaba*, 'he wrote' (كَتَبَ).[1]

§ 174. The voices are quoted and generally known by the numbers prefixed to each, *which must be learned.*

The Preterite is not used in Persian, but it is here supplied as a necessary link between the various Voices, and it is useful in shewing how the other forms are produced. Very few Verbal roots form all these Voices, but all may be produced from each root if required. A vast number of Arabic words used in Persian are formed from their respective roots in the manner shewn in the diagram. All the Infinitives are Verbal nouns, and (as used in Persian) most of the Present Participles Active and many of the Past Participles Passive are employed as nouns, though (as the name Participle implies) they may also be used as adjectives.

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[1] (*Vide* the Table, p. 153).

Dictionary meaning of Preterite.	Explanation of General Meaning	Infinitive	Past Participle Passive	Present Participle Active	Preterite	Voice
He wrote.	Simple verb: primary meaning of Root.	کتب — کتابة (etc.) *kitābat - katb*	مکتوب *maktūb*	کاتب *kā tib*	کتب *kátaba*	I.
He taught to write.	Strengthened, emphatic form of I.	تکتیب *taktīb*	مکتّب *mukáttab*	مکتّب *mukáttib*	کتّب *káttaba*	II.
He corresponded.	To act as or become what is denoted by the Present Part. Act. of I.	کتاب — مکاتبه * *kitāb - mukātabeh*	مکاتب *mukātab*	مکاتب *mukātib*	کاتب *kātaba*	III.
He dictated.	Causative of I.	اکتاب *iktāb*	مکتب *múktab*	مکتب *múktib*	اکتب *áktaba*	IV.
He enrolled, registered.	Action *on* oneself or *for* oneself.	تکتّب *takáttub*	متکتّب *mutakáttab*	متکتّب *mutakattib*	تکتّب *takáttaba*	V.
He (mutually) corresponded, become a correspondent of —	Mutually becoming to one another what Part. Act. of I. denotes.	تکاتب *takātub*	متکاتب *mutakātab*	متکاتب *mutakātib*	تکاتب *takātaba*	VI.
It was written.	Passive of I.	انکتاب *inkitāb*	منکتب *múnkatab*	منکتب *múnkatib*	انکتب *inkátaba*	VII.
He wrote from dictation: registered himself.	Action *on* or *for* oneself (= V).	اکتتاب *iktitāb*	مکتتب *múktatab*	مکتتب *múktatib*	اکتتب *iktátaba*	VIII.
(Employed only when the root denotes a *colour:* not used in Persian.)					اکتبّ *iktábba*	IX.
He asked (wished) *someone* to write.	Causing or desiring the action of I. to be done for oneself.	استکتاب *istiktāb*	مستکتب *mustáktab*	مستکتب *mustáktib*	استکتب *istáktaba*	X.

* This is generally in Persian pronounced *mukātibeh,* and so in other verbs *i* takes *a* in Infin. III before the last radical. The ه final often becomes ت in Persian.

§ 175. The prefixed or inserted تَ is the remnant of a word meaning *self.* The س of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues شَ and meaning 'to make', then weakened to سَ, هَ and أ). The doubling (*tashdīding*) of the second Radical in Voice II. is the result of pronouncing Voice I. with greater emphasis: it accordingly adds force to the meaning of Voice I., if that Voice has a transitive meaning, and renders it transitive if it has not. The Infinitive of Voice II. is formed not from its preterite but from an adjective (of the form كَتِيب) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the تَ above mentioned is prefixed, and the word thus produced originally meant 'to produce such an effect *on* or *for* oneself'. The *mu* prefixed to all the Participles except those of Voice I. is the remains of a word which meant 'who' or 'which'. Voice VII. is formed by prefixing *n* to Voice I., thus producing a Passive sense (it is doubtless the remains of a pronominal or demonstrative word): the إ prefixed in this Voice and in Voices VIII., IX. and X. is only to assist the pronunciation and *goes out* altogether when no longer needed for that purpose, e. g. when *mu-* is prefixed. Voice III. is formed by taking the Present Participle Active of Voice I. and turning it into a verb denoting 'to act as one doing such and such a thing': e. g. in this Verb 'to act as a *kātib* or writer'. Voice VIII. inserts the تَ instead of prefixing it: this Voice seldom occurs when Voice V. does, and is really (originally) an optional form of that Voice, used in its stead when euphony requires. Voice IX. is really formed from adjectives denoting colours (which in Arabic in the masc. sing. generally prefix *alif* to their triliteral root, as أَسْوَدْ, *ásvad,* 'black'; *áḥmar,* 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīding* the last radical: as *aḥmárra* (اَحْمَرَّ). 'to grow red', 'to blush'. It will thus be understood how little there is really mysterious about the origin of the various Voices and tenses of the Arabic verb.

§ 176. The *second* vowel in the Preterite of Voice I. is sometimes *i* (ـِـ), sometimes *u* (ـُـ) instead of being, as here, *a* (ـَـ): but this does not concern the student of Persian. The form of the Infinitive of Voice I. also varies, and a single root has frequently several different forms of *this* infinitive. Except in these few matters and in the instances in which (*vide* Lesson XXI.) euphony demands a contraction or the assimilation of certain letters to one another, there is *no irregularity* in the formation of the different parts of the Arabic Triliteral verbs, all being formed according to the Paradigm given in § 173.

It will be a most useful exercise for the student to form from other Arabic roots (e. g. from قبل [Infin. I. قَبْل], علم

[Infin. I. عِلم: Pret. I. عَلِمَ], عمل [Infin. I. عَمَل]) words in accordance with the Paradigm, and to trace out their meanings.

When it is desirable to find the root of a word, this is done by striking out the formative letters: e. g. the root of إِستِقبال (*istiqbál*) is قبل, and *istiqbál* is Infin. X. of that root.

Notes.

Habíb, a man's name.
Ḥajjáj, a tyrannous governor of 'Arabia under Caliph 'Abdu'l Málik.
Báṣri, native of Baṣreh.
Khvájeh Ḥásan, a man's name.
ishán, = he, she (said out of respect).
'alaihi'rraḥmah, on him be mercy.
raḥmatu'lláh 'alaih, God's mercy on him.
'Ájami, non-Arabian; Persian.
ṣáuma'eh, hermit's cell.
namáz, Muḥammadan stated prayers (offered 5 times daily).
daur i úrā giriftan, to surround him.
chandán kih . . . kámtar, the more . . . . the less.
qadímu'l ayyám, ancient times.
Lándan, London.
sanjáq, a pin.
inshāa'lláh, please God.
ṣarfehjú, saving, careful, economical.
bachcheh-gúrbeh, a kitten.
tashríf biyávaríd tú, come in.
b'ismi'lláh, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.
rub' bi-chahár mándeh, a quarter to 4 o'clock.
gardān(í)dan, taking (a horse) out for exercise.
daváṇdan, making (a horse) gallop.
qádam ráftan, to walk (of a horse).
yúrgheh ráftan, to amble.
yūrtmeh ráftan, to canter.
lúkkeh ráftan, to trot.
damágh dáshtan, to be somewhat fresh.
sarkásh, obstinate, stubborn, hard-pulling.
Hān, see! lo!
kabúd (níleh), grey.
būr, brown.
káhar, bay.
tázi, Arabian (not in use).
aṣíl (najíb), wellbred, blood-.
kúran, chestunt-coloured.
yábū, pack-horse.
tatimmeh dārad = to be concluded.

Exercise 39.

حکایتِ ششم

حجاج ظالم حکم کرد که خواجه حسن بصری رحمة الله علیه
را بکشند — ایشان بصومعهٔ حبیب عجمی علیه الرّحمة پنهان شده
بنماز مشغول گشتند — سپاهیانِ ظالم دُورِ حبیب عجمی را گرفتند و
پرسیدند که حَسَنِ بصری کجاست — ایشان گفتند که درصومعهٔ من
است و نمازمیگذارد — سپاهیان داخلِ صومعه شدند چندانکه
جُستند کمتر یافتند — باز از حبیبِ عجمی پُرسیدند که حَسَن کجاست

– ایشان باز بصومعه اشاره کردند – سپاهیان گفتند که تو زاهدِ معروفی چرا دروغ میگوئی درصومعه کسی نیست – ایشان گفتند که شمارا خدا نابینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حبیب از راست گوئیِ تو خدا مرا نجات داد – حاصلِ مطلب – راست گوئی درهمه وقت بهتراست و شخصِ راست گو در هر دوجهان عزیز و برتر

Translation 40. A Tale.

In ancient times in the city of London there was a wealthy merchant, who took (gave a place) into his house a poor orphan and brought him up (was nourishing him). Although this child was so (small) young that the merchant did not appoint him to (over) any work, yet he himself, (loving toil) being diligent, and having devised some work for himself, busied himself in (of this, that) collecting lost pins. When he had picked up a number of them, he brought them to his master and gave them to him. The merchant was pleased and said, "Please God, by and by (after a little) this boy will turn out (become) a trustworthy and economical man". One day in that house a cat gave-birth-to some kittens, and that orphan obtained permission to rear one of them for himself. When that kitten grew up (became big), one day it happened that the (that) merchant, having laden one of his ships with (*az*) various kinds of merchandise (*amvāl va ajnās i tijārati*), was sending it to a distant country, and he wished to go on board the ship and see whether (*kih āyā*) everything was right (*bi-tartīb ast*). On the way as he went he met that boy holding (who had) his cat in his arms (bosom). He said to him, "Child, hast thou not something too to send across the sea for sale?" He said, "Sir, you well know that I am destitute and have nothing but this cat". The merchant said, "Well, send that cat, that having sold it they may bring back its price for you (thee)". The boy handed over his cat to one of the sailors and asked that they should sell it for him: and the ship started. *(To be concluded).*

Conversation.

سؤآل	جواب
صاحِب تشریف دارند	خیر صاحِب بیرون رفته اند امّا خانم تشریف دارند
خدمتِ خانم عرض کُن که آیا میدانند که صاحِب بکُجا رفته اند	خانم میگویند بسم آللّه تشریف بیاورید تُو
ممنونِ ایشان هستم اما حالا فُرصت ندارم که شرفیاب شوم زیرا باید پِی صاحِب بروم چونکه با وی کاردارم	خانم فرمودند که صاحِب ساعتِ سِه ونیم یا ربع بچهارمانده سوار شُدند واز برای تفرُّج بیرون رفتند و شاید بطرفِ فلان دِه رفته باشند زیرا آن راه برای دَوانیدنِ اسب خیلی خوبست
خوب بآنطرف میروم امّا راه را خوب بَلَدْ نیستم	اگر بخواهید بنده نیز همراهِ شما آیم و راه را نشان میدهم زیرا لازِم است که این اسب را قدری بگردانم
چه عیب دارد بیا — دراین کوچه باید اسبهای ما فقط قدم بروند زیرا سنگها برای سُمِ اسب خیلی ضرردارد	بلی اینجا سنگها بسیار است امّا بزودی اسبها میتوانند یُرْغَهْ روند و اسبِ شُما چنین مینماید که دماغ دارد و میخواهد تُند برود
اسب من خیلی تیزرو است — حالا عیب ندارد که قدری یورطمه کنیم	آن اسب شکّی ندارم که از فرنگستان آمده است و اسبهای فرنگی بخوبی لُکّه میروند
بلی لُکّهٔ رفتنش خوب و تُنداست — حالا که زمین نرم تراست اسبهارا قدری بدوانیم	هان صاحِب آنجاست سوار آن اسب کبود (نیله) و دوصاحِب دیگر همراهِ وی هستند که یکی شان اسب کُرَنْ و آن دیگر اسبِ بُور یا کَهَر دارند
اسب صاحِب شُما تُند میرود و البته اسبِ اصیل (نجیب) میباشد	بلی اسب عربی (تازی) است اما این اسب که بنده سوارِ آن هستم اسب نِسبت یابواست امّا خیلی سرکش است و حالا نیز سرکشی میکند

Twenty-first Lesson.

Arabic Verbal Forms (*Continued*): Verbs with Feeble Radicals, etc.

§ 177. In certain classes of Arabic Verbs a few contractions and other alterations of the foregoing scheme (§ 173) take place, mainly for the sake of euphony and to facilitate pronunciation. These occur mainly when one of the three Radical letters of the verb is a weak letter (ا — ی — و). These changes, however, take place in accordance with fixed rules, the most important of which we now proceed to mention.

§ 178. If the middle radical be ا — ی — or و, it is represented by *hámzeh* (ـٔ) in the Present and Past Participle of Voice I.: as, from √قول, Pres. P. Act. قائل, Past P. Pass. مَقُول; from √سال, Pres. P. Act. سائل, Past P. Pass. مَسْؤُل; from √میل, Pres. P. Act. مائل, Past. P. Pass. مَیُول.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds ـَـه: as, from √قوی the Infin. of Voice II. is تَقْوِیَه (in Persian usually تَقْوِیَت *taqvíyyat*).

§ 180. In Voice IV. if the third radical be و or ی it is dropped in the Infinitive: as from √لقو, Infin. IV. اِلْقاء. But if the 2nd radical be و or ی it is dropped in the Infinitive IV. and ه is added at the end of the word: as, from √عون, IV. Infin. اِعانَه (Pers. اِعانَت).

In this class of Verbs the Pres. P. Act. IV. has ی and the Past. Part. Pass. IV. has ا (by contraction in each case) before the final letter: as, from √حیط, Pres. P. Act. IV. مُحِیط, Past. P. Pass. IV. مُحاط (contracted from مُحْیِط and مُحْیَط respectively). If the first radical be ا or و, in Infin. IV. its place is taken by ی: as, from √وضح, Infin. IV. اِیضاح.

§ 181. In Voice VIII., if the first radical be a weak letter, it is assimilated to the inserted ت through-

out, so that this ت has the *tashdīd*: so from √وحد, comes Infin. VIII. إتّحاد (for إوتحاد); Pres. P. Act. متّحِد (for موتحِد).

If the first radical be ص or ض, the letter ط is inserted throughout in Voice VIII. instead of ت: as, from √ضرب, Past. Part. Pass. مضطرب. If the first radical be ط or ظ, this letter is *tashdīded* throughout Voice VIII., instead of ت being inserted: as, from √طلع, Pres. P. Act. VIII., مطّلِع, Infin. VIII. إطّلاع (*iṭṭilā'*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from √زيد, Infin. VIII. إزدياد.

If the first radical be ث, د or ذ, it is usually *tashdīded* instead of having ت inserted after it in Voice VIII. throughout: as from √ذكر, Pres. P. Act. VIII. مذّكِر.

§ 182. In Voice X., if the 2nd radical be و or ى, it falls out in the Infinitive, and the ending ه is appended: as, from √عون, Infin. X. إستعانة (in Persian إستعانت).

§ 183. In verbs which have ا for their first radical, this letter is changed to ؤ after the prefix مُ *(mu)*: as, from √اخذ, Infin. III. مؤاخذه (*mu'ākhaẕeh*, sometimes pronunced *muvākhaẕeh* or even *muvākhiẕeh*, the second *a* in such forms — Infin. III. — in ordinary Persian becoming *i*).

§ 184. A few other similar changes occur in Arabic Verbs of the classes mentioned, but as they are caused by the carrying out of the principles already illustrated, they present no difficulty. If a root contains *two* weak letters or otherwise comes under two of these rules, *both* operate: as, from √اذى, Infin. IV. ايذاء (*Vide* § 180); from √وقى, Infin. VIII. إتّقا (*Vide* §§ 181, 180).

§ 185. The Arabic words ذو (Irreg. genitive Sing. ذِي, used as Nom. in Persian: Plural ذَوِي), 'owner', 'possessor', عَدَم 'nothingness', and غَيْر 'other than', are of frequent use in Persian in composition with other words of Arabic origin. Their use will be best understood from the following examples: ذُوالجلال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذي‌شأن 'possessed of grandeur', 'grand', 'eminent': عَدَم‌معرفت, 'nothingness of knowledge', 'ignorance'; عَدَم‌قوّت, 'nothingness of power', 'powerlessness': غير معلوم, 'other than known', 'unknown'; غيرمرئي (*ghaír i mar'ī*), 'other than seen', 'unseen', 'invisible'; غيرمحدود, 'other than bounded', 'unlimited', 'boundless'.

§ 186. The following Arabic phrases are in constant use as single words in Persian, so that the student ought to learn their meanings. Many others will be found in Appendix A.

في الجمله (*fi'ljúmleh*) on the whole.
في الحقيقه (*fi'lḥaqīqeh*) in truth.
بالفعل (*bi'lfi'l*) in fact.
بَعْدَهُ (*bá'dahu*) after it (him).
بَعْدَها (*bá'dahā*) after her (them, *of things*).
امّا بعد (*ámmā ba'd*) but next.
عنقريب (*án qarīb*) soon, shortly.
القصّه (*alqiṣṣeh*) in a word, finally.
هكذا (*hākazā*) thus.
لهذا (*lihāẕā*) therefore.
معهذا (*ma'hāẕā*) besides this.
مابقي (*mā báqi*) the remainder.
في الفور (*fi'lfaur*) instantly.
على الدوام (*ála'ddavām*) continually.
على الخصوص (*ála'lkhuṣūṣ*) especially.
الى الأبد (*ila'lábad*) for ever.
ابد الآباد (*abadu'lābād*) ever and ever.
فوق العاده (*fauqu'l'ādah*) extraordinary.
حاصل الكلام (*ḥāṣilu'lkalām*) finally, in short.
وغيره (*vaghaíreh*) etc.
ماجرا (*mā jarā*) what occurred, event.
في ما بعد (*fī mā ba'd*) for the future.
معهذا القياس (*ma'hāẕa'lqiyās*) on this supposition.
مشارٌ اليه (*mushārun ilaih*) the person indicated.

It will be noticed that in Arabic phrases whenever a long vowel immediately precedes a word beginning with the article ال, the said long vowel is pronounced *short*, as in the above examples.

Notes.

Mūsā', Moses.
ālā'nabiyyinā va ālaihi'ssalām } on our Prophet and on him be peace.
Iblís, Satan.
Khaṣā'iṣ (Ar. pl. of *khaṣīṣeh*), peculiarities.
vasāvis (Ar. pl. of *vásvaseh*) temptations of Satan.
Kibriyā, the Divine Majesty.
ḥaivān i darándeh, beast of prey.
zahreh, bile; daring.
pūz, snout.
mu'állim, a teacher.
mírzā (here), a teacher of languages.
muta'állim, a student, pupil.
ḥaif ast, it is a pity.
alfāẓ (Ar. pl. of *lafẓ*), words.
maghshūsh, indistinct, confused, inaccurate.
ahl i zabān, those whose native language it is.
muḥāvareh, idiom.
ẓarbu'lmaṣal, proverbial: a proverb.
bi-ṭarīq i ūlā' (aulā'), far more.
kúmak, aid, help.
ḥifẓ kárdan, to learn, learn by heart.
qavānīn (Ar. pl. of *qānūn*), laws.
qavā'id (Ar. pl. of *qā'ideh*), rules.
ṣarf va naḥv, grammar.

Exercise 41.

حکایتِ هفتم

روزی موسیٰ (علیٰ نبیّنا و علیه السّلام) ابلیس را دید بر سرِ کوهی نشسته — پُرسید که در دُنیا کُدام کس را دوست داری — گُفت جاهلِ بخیل را که از بندگی و عبادتِ او هیچ بدرگاهِ خُدا مقبول نمیشود — گُفت که کدام کس را دُشمن داری — گُفت عالِمِ سخی را که پروردگار همهٔ گُناهانِ اورا میآمرزد و همهٔ طاعاتِ اورا مقبول میفرماید — حاصِلِ مطلب — عِلْم و سخاوت بهترین خصائصِ انسانست و بُخل و جهالت بدترین وساوسِ شیطان — سخی دوستِ خُداست و بخیل دُشمنِ کِبْریا

Translation 42.

(Conclusion of the Tale of the Boy and the Cat.)

After some months that vessel reached an unknown island and cast anchor. When the sailors disembarked (came to the dry-land), they were informed that a

sovereign (*sulṭánî*) reigned (reigns) over that island: and when that sovereign heard that some foreigners (foreign persons) had arrived in (have become arriving of, *várid i*) his country, he commanded that they should be invited (so that they invited them) to lunch (that they may eat lunch) with him. But when they sat down at the royal table, they saw that, although there is plenty of (plentiful) food, yet it is impossible (not possible) to eat as much as even one morsel in comfort, because the king's palace is full of (*from*) mice and rats (mice small and large), which are so daring that (having dared to this limit) they snatch the morsels from the guests' hands. The sovereign, having become ashamed, said, "Whoever discovers (may discover) a remedy for (of) this calamity, I shall give him a large sum". Then one of the sailors said, "Your Majesty, I have a beast of prey, which, if you permit (if there be permission), will very speedily (with complete haste) completely destroy all these mice". When the king commanded, they brought that cat, and the cat busied herself in the chase in such a manner that after half an hour no mouse dared to (had daring of that, that it should) shew its snout. The king, having become extremely pleased (joyful), purchased that cat for a sack full of gold (*talá*), and in that manner that orphan became rich.

Conversation.

مُتعلّم	مُعلّم (میرزا)
حیف است که اگرچه چند تا کتابِ فارسی خوانده ام و معنئ الفاظِ کمی میدانم امّا هنوز نمیتوانم بخوبی و بآسانی بزبانِ فارسی حرف زنم	البتّه اگر کوشش کنید بعداز چندی ترقّی کرده میتوانید بخوبی فارسی حرف بزنید — امّا شاید زبانِ فارسی را درهند آموخته اید زیرا می بینم که تلفّظ شما مغشوش است
بلی اوّلاً فارسی را درهند آموختم امّا حالا یکسالست که درایران هستم	آیا نمی شنوید که چه قدر تفاوت هست مابینِ زبانِ فارسئ ایران و آنچه درهند آنرا فارسی میگویند
البتّه تفاوتِ عظیم است خصوصاً ازاین سبب که تلفّظِ این مملکت	شاید تبدیل شده است مثلِ تلفّظ زبانِ انگلیسی و هرزبان دیگر

رفته رفته تا این ایام تبدیل شده است

و لکن هر شخص باید فارسی حرف بزند بطوریکه اهلِ زبان میزنند

راست میگوئید امّا هرقدر بیشتر کوشش میکنم که محاوراتِ فارسی را بیاموزم کمتر آنها را فرا (یاد) میگیرم

میانِ ما ضربُ المثل میباشد که جوینده یابنده است واگر شما توانسته اید درهند تا اینقدر فارسی بیاموزید پس بطریق اولی درخودِ ایران میتوانند آنرا بزودی وبآسانی تمام تحصیل کنید

امیدِ کلّی دارم که به مددِ (کمکِ) شما روزبروز چیزی بیشتر حفظ کنم و بتوانم بعد از چند وقت بخوبی گفتگو نمایم و تلفّظ و عباراتِ خودرا اصلاح کنم

انشاء الله مُشکل نیست زیرا قواعد و قوانینِ صرف ونحوِ فارسی خیلی آسان مُیباشد — آیا چیزی از زبانِ عربی آموخته اید

خیلی کم امّا میفهم که آن زبان بینهایت مُشکل میباشد

خیر هیچ اِشکال ندارد جز اینکه مردمِ اکثرِ اوقات در آموختنش تنبلی میورزند واز آن سبب ترقّی نمی کنند

Twenty-second Lesson.

Formation of Arabic Derivative Nouns and Adjectives.

§ 187. Besides the Participles and Infinitives of Verbs as explained in Lessons XX. and XXI., many other words are formed from Arabic Triliteral roots. We now proceed to explain the method of such formations, the principal of them only and those most frequently met with in Persian being given. It will be found that an acquaintance with the methods in accordance with which such words are produced will enable the student, not only to remember the meanings of the words when once learnt, but also to know their meaning the first time he meets with them, if he knows the meaning of the root. If, for example, he knows (§ 190) that *mi* prefixed to the root and *ā* inserted before the last radical forms nouns denoting ***instruments***, it will not be difficult to remember that *miftāḥ* (مِفتاح)

so formed from √فتح 'to open', means 'a key'. As the same rules are, with few exceptions, applicable to all roots if necessary, it will be understood that a vast number of words may be produced from almost every Arabic root, and that little doubt can arise about the meaning of each word so formed.

§ 188. Nouns denoting *people engaged in any trade or occupation* are formed by *tashdīd*ing the 2nd radical and inserting *ā* before the third: as, from √صرف 'to turn, to change', comes صَرّاف (*ṣarrāf*), 'a money-changer': from √قصب, 'to cut up, dissect', comes قَصّاب (*qaṣṣāb*), 'a butcher': from √بقل 'to sprout', (بَقْل vegetable), comes بَقّال (*baqqāl*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as, مَكْتَب (*máktab*), 'a school', from √كتب 'to write': مَسْجِد (*másjid*), 'a mosque', from √سجد 'to worship'. Nouns sometimes add ـَه to this form; as مَحْكَمَه (*máḥkameh*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *ḥakīm* in the sense of 'a doctor') from √حكم 'to judge', 'determine', 'command'.

§ 190. Nouns denoting *instruments* are formed by prefixing *mi* to the root and by (frequently) prefixing *ā* to the third radical: as مِقْراض (*miqrāẓ*), 'scissors', from √قرض, 'to cut': مِسْواک (*misvāk*) 'tooth-pick', 'small piece of wood for rubbing and cleansing the teeth', from √سوک 'to cleanse the teeth': مِعْيار (*mi'yār*) 'touchstone', from √عير, which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting و before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as دُخُول (*dukhūl*), 'act of entering', 'entrance', from √دخل 'to enter': ضَرُور (*ẓarūr*) 'necessary', from √ضر, originally 'to press', 'to con-

strain'. Others to this form add ـَه: as ضَرُورَه (*zarūreh*, in Persian ضرورت, *zarūrat*), 'necessity'; حُكُومَه (*hukūmeh*, in Persian حُكُومَت *hukūmat*), 'rule'.

§ 192. An adjectival form is obtanied by inserting *ī* before the last radical: as, كَرِيم (*karīm*) 'kind', 'gracious', from √كرم, 'to be beneficent': قَلِيل (*qalīl*), 'scanty', 'small', from √قل, 'to be few': جَلِيل (*jalīl*) 'glorious', from √جل, 'to shine forth'. From these adjectives nouns may be formed by changing the *ī* into *ā*, with or without adding ـَه: as جلال (*jalāl*), 'glory'; كَرَامَه (*karāmeh*, in Persian كَرَامَت *karāmat*) 'generosity'; or even by merely adding the ـَه, as فَضِيلَه (*fazīleh*, in Persian فضيلت *fazīlat*), 'superiority', from √فضل 'to surpass'.

§ 193. Other nouns and adjectives are formed by adding *-ān* to the root: as سُلْطَان (*sultān*), 'a ruler', from √سلط, 'to be despotic'; حَيْرَان (*hairān*), 'astounded', from √حير 'to be bewildered'; عِرْفَان (*'irfān*), 'knowledge', from √عرف 'to know'. From the same roots may be formed other nouns by merely adding ـَه (in Persian changed into ـَت); as سَلْطَنَت (*sáltanat*), 'sovereignty', 'kingdom'; حَيْرَت (*hairat*), 'astonishment'.

§ 194. Many nouns (infinitives of Voice I.) insert *ā* before the last radical (cf. § 192): as كلام (*kalām*), 'speech', from √كلم; قرار (*qarār*), 'agrement', from √قر; فرار (*farār*) 'flight', from √فر. Some adjectives also have this form; as حلال (*halāl*) 'lawful', from √حل, and حرام (*harām*), 'unlawful', 'forbidden', from √حرم. Nouns of this formation often add ـَه (in Persian ـَت); as تِجَارَت (*tijārat*), 'commerce', from √تجر.

§ 195. A few insert *ā* before the second radical: as خَاتَم (*khātam*), 'a seal', from √ختم; قَالَب (*qālab*), 'a mould', from √قلب. From the present participle Active of

Voice I. we have nouns feminine in ـَـه; as فائده (*fāideh*), 'benefit'; قاعده *qā'ideh*), 'a rule': (from √فيد and √قعد).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as عِلم (*'ilm*), 'science'; حُسْن (*husn*), 'beauty'; طَلَب (*tálab*), 'request', 'demand'; هُدیٰ (*hudā'*), 'guidance', قُدُس (*qúdus*), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حَسَن, 'handsome'; نَجِس (*nájis*), 'defiled'.

§ 197. Some nouns add یٰ— to the root (this in Persian sometimes becomes ـِی): as دَعویٰ (*da'vā' da'vī*), 'claim', from √دعو; فتویٰ (*'fatvā'*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رُجَيل (*rujaīl*), 'a mannikin', from رَجُل (*rájul*), 'a man'; حُسَين (*husaīn*), 'goodlooking', from حَسَن (*hásan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding *ī* (fem. *-iyyeh*), to the original noun: as مِصری (*Mísrī*), 'Egyptian', from مِصر (*Misr*), 'Egypt'; إصفهانی (*Isfahānī*), 'a native of Isfahān'; ضروری (*zarūrī*), 'necessary'; طِفلی (*tiflī*), 'childish'; بابی (*Bābī*), 'follower of the Bāb', etc. If the noun ends in ـَـه or یٰ—, these letters may be dropped or changed into و before the addition of the *-ī*: as, بَصری (*Básrī*), 'a native of Básreh; عیسوی (*'Īsavī*) 'belonging to Jesus', from عیسیٰ (*'Īsā'*), 'Jesus': سنوی (*sánavī*), 'annual', from سَنَه (*saneh*), 'a year'. The feminine *singulars* of nouns (and adjectives) in *ī* are often used with the significance of the plural and instead of the latter: e. g. بابیّه (*Bābiyyeh*), بهائیّه (*Bahāiyyeh*), 'the Bābis', 'the Bahāis'. (This is owing to the omission of the noun مِلّت (*millat*), 'a people, sect', or اُمّت with the same meaning).

Notes.

(The key to the explanation of the following Story is the Muhammadan tradition — quoted almost literally in the Moral — that one who gives to the poor gets ten times as much in return from God in this world and seventy or even seven hundred times as much in the next world.)

Shām, Damascus; Syria.
'Usmān ibn i 'Uffān, afterwards Caliph.
dah bīst = fī dah bīst, twenty in ten, = 200 per cent.
(fī)yak dah, ten in one = 1000 per cent.
dunyā, this world.
ākhirat, 'uqbā', the world to come.
kīmiyā, the philosopher's stone.
dar har ṣūrat, however that may be.
'āmil, an official (head of taxation department).
ḥidāṣat i sinn, youth, youthfulness.
ittiṣāf dāshtan, to be endowed [with.
pishgāh, vestibule.
qāim maqām, lieutenant, substitute.
muvāfiq uftādan, to turn out well, succed.
khvāhad namūd = should form, conceive.
mutafakkireh, reflective: *quvvat i mut:* reflective power = power of reflection.
murtasim sākhtan, to paint, depict.
māfrash, portmanteau, travelling-bag.
gumrūkī, liable to Customs duty.
khūrdeh rīzeh, small articles.
gumrūk, Customs dues.
ṭaraf i shām, towards evening.
Khudā ḥāfiẓ (Khudā hamrāh), Goodbye.

Exercise 43.

حکایتِ هشتم

در زمانِ خِلافتِ ابو بکرِ صدّیق گرانی سخت پدید آمد — در آن اثنا قافلهٔ از شام وارِد شُد که در آن پانصد شُتُربار گندم مالِ عثمان ابنِ عفّان بود — دلّالان آمدند و نفع ده بیست مقرّر کردند — عثمان گفت که نفعِ مضاعف قبول نمیکنم بلکه بنفع یك ده میدهم — و فی الحال آن غلّه را بر غریبان و مِسکینان تقسیم کرده نفعِ ده در دُنیا و هفتاد در آخرت حاصِل نمود — حاصِلِ مطلب — سخاوت تجارتیست که نفعش ده در دُنیا میرسد و هفتاد بلکه هفتصد در عُقبیٰ عاید میشود — بیت

سخاوت مِسِ عیب را کیمیاست سخاوت همه دردها را دواست

Translation 44.

They say that Ardashīr Bābakān, son of Bābak, is of the race (offspring) of Sāsān son (*bin*) of Bahman, son of Isfandiyār. Others mention for him a humbler

origin (descent). However that may be, they say that his father was one of the officials (farmers-of-taxes). The governor of Dārābjird, who was named (had the name) Pīrī, heard that Bābak had (there is to Bābak) a son, who, in spite of his youth, is endowed with an excellent (*vāfir*) intellect and (a) noble (*bāhir*) courage. He therefore summoned him: and Ardashīr gained such credit (*iʿtibār*) with him (in his presence) that, whenever any matter prevented him from conducting the government, he used to make Ardashīr his substitute: and Ardashīr's conduct (*kirdār*) on these occasions turned out so well that after Pīrī's death he was appointed to the government of Dārābjird. It is no marvel that a youth like Ardashīr, who had made such rapid progress (who may make progress with this rapidity), should conceive great projects (*vide* § 100). They say that the force of reflection in sleep depicted in the vestibule of his brain his waking thoughts (the thoughts of his wakefulness), and flatterers explained (interpreted) this dream as (*bi-*) signs of future (coming) greatness. All historians assert (*bar ān and*) that reliance upon these dreams became the cause of Ardashīr's rising up to claim (of this, that A. came up in claim of) the sovereignty of Persia: and if in truth he and his followers had (have had) confidence in (*bi-*) this kind of dreams, there is no doubt that it must have helped (ought to have helped) in his advancement to the lofty dignity (dignities) of the sovereignty.

Conversation.

رئیس گمرک خانه (گمرکچی)	مسافر
آیا در صندوقها و بسته های خود چیزی ندارید که گمرکی آنرا بدهید (چیزی ندارید که گمرکی باشد)	درست نمیدانم امّا گمان میکنم که چیزی از آن قسم ندارم — امّا کلیدِ همهٔ صندوقهای من اینها است اگر بخواهید بفرمائید تا آنهارا باز کنند و ببینند
آن خیلی طول میکشد و نمیخواهم جنابعالی را زحمت دهم (جنابعالی معطّل شوید) — امّا بهتر این	آن صندوقهائیرا که سنگین است اینجا میگذارم امّا این بسته‌ها و این مفرش و این کیسه و این

است که اسبابِ خودرا اینجا
بگذارید و بعد حمّالی آنها بفرستید

صندوقچه‌ها واین خورده ریزه‌ها
حالا لازم است اِلتفات فرموده
بگوئید که بزودی آنهارا به بیند
تا بتوانم همراهِ خود ببرم

مشکل است صاحب زیرا ما امروز
کار داریم

خوب امّا اگر لطف فرموده این
انعام را میانِ گماشته‌های خود
تقسیم کنید شاید میتوانند بزودی
هرچیزرا دُرست کنند

ممنونِ سرکار هستند البته ممکن است
— شکی ندارم که هرچیز دُرست
است پس بیشتر زحمت نمیدهم

خیلی خوب امّا فراموش نکنید که
امروز بعد از دو ساعتِ دیگرِ
باقی اسبابها میفرستم و اگر باید
چیزی برای گمرك بدهم آنرا
بتوسّطِ فُلان تاجر میفرستم

خوب می سپارم وقتیکه حمّال آمد
معطّل نکنند و فوراً چیزهارا
بفرستند که شاید بخواهید زود
حرکت کنید

بلی باید که امروز شام راه بیفتیم
زیرا در سفرهستم و فرصت
ندارم که اینجا بمانم — حالا
مرخّص میشوم خدا حافظِ شما

خدا حافظ (خدا همراه)

Twenty-third Lesson.

Formation of *Persian* Derivative Nouns, Adjectives and Adverbs.

§ 200. In Persian, as in the other Âryan languages, many nouns and adjectives are derived from simpler forms by the addition of certain terminations, which, though doubtless they at one time existed as independent words, have now become mere affixes. The principal of these terminations in use in Persian are:

A. To form *Nouns*:

(*a*) -*bān*, denoting 'guardian': as دربان, 'door-keeper' (from در a door); باغبان (*bāghbān*), 'a gardener' (from باغ a garden). In vulgar pronunciation this termination becomes *awān* (*awūn*).

(*b*) -*kār*, more rarely -*gār*, denotes the *doer*: as, گناهکار (*gunāhkār*), 'a sinner'; پروردگار (*Parvardigār*), 'the Nourisher' (God).

(c) *-andeh*, formed from Verbs (§ 89, *e*), denotes the Agent: as, آفرینده (*Āfarīnándeh*), 'the Creator'; کننده (*kunándeh*), 'the doer'.

(d) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhíngar*), 'one working in iron' (*āhin*), 'a blacksmith'; زرگر (*zárgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudāgar*), 'a trader'.

(e) *-ār* denotes (1) the agent: as, خریدار (*kharīdār*), 'purchaser'.

(2) an action: as, دیدار (*dīdār*), 'vision' (of God).

(3) hence (concrete) a thing: as, مُردار (*murdār*), 'carrion'.

(f) *-dān* denotes a receptacle: شمعدان (*sham'dān*), 'a candlestick'; چراغدان (*chirāghdān*), 'a lampstand'; قلمدان (*qalamdān*), 'a pencase'.

(g) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*gulistān*), 'a rosegarden'; هندوستان (*Hindūstān*), 'India'; جویبار (*jūybār*), 'a place abounding in streams'; گلزار (*gulzār*), 'flowerplot'; سنگسار (*sangsār*), originally 'a place abounding in stones' (now used with the verbs *namūdan* or *sākhtan* to mean 'to stone to death'); کوهسار (*kūhsār*), 'a mountainous district'; سنگلاخ (*sanglākh*), 'stony ground'; گلشن (*gúlshan*), 'a flowerbed'.

(h) *-ī* forms abstract nouns and corresponds to *-ness* in English: نیکی (*nīkī*), نیکوئی (*nīkūī*), 'goodness'; بدی (*bádī*), 'wickedness'; روشنی (*raúshanī*), 'brightness', 'light'; روشنائی (*raushanāī*), 'light' (from obsolete adjective *raushanā*); دانائی (*dānāī*), 'wisdom'. If added to a word ending in ـه (originally *-ak* and then *-ag*, *vide* § 36), it changes the *h* to *g*; as بندگی, 'service', 'worship' (from بنده *bándeh*).

(i) *-ish* (an older form of *-ī*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمایش (*farmāish*), فرمان (*farmān*), 'a command'; سوزاک (*sūzāk*), 'a burning'; *garmā* (گرما),

'heat'; لرزه (*lárzeh*), 'a trembling', *shamāreh*, 'a number', 'reckoning', 'computation'.

(*j*) *-ak*, *-akeh*, *-eh*, form diminutives denoting *persons*, implying littleness and either contemptibleness or affection: as دخترک (*dúkhtarak*), 'a little girl', 'a little daughter' also دختره *dúkhtareh*); پسرک — پسره (*pisarak*, *pisareh*), 'a little boy'; مردک (*mardak*), مردکه (*mardakeh*), 'a mannikin', 'a contemptible little man'.[1]

(*k*) *-cheh* (rarely *-ícheh*) forms diminutives denoting *things*: as باغچه (*bāghcheh*), 'a little garden'; دریچه (*darícheh*), 'a little door', 'a window' (that opens: a window that will not open is now called پنجره *pánjreh*).

(*l*) Some nouns assume the Turkish termination *chí* or *-jí* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchí*), 'a telegraphist'. (*Vide* § 207). This class of nouns is increasingly numerous in the modern language.

§ 201. B. To form Adjectives:

(*a*) The termination *-mand* denotes 'possessed of': as دولتمند (*daulatmánd*), 'wealthy'; خردمند (*khiradmánd*), 'wise'; دانشمند (*dānishmánd*), 'possessed of knowledge'; حاجتمند (*ḥājatmánd*), 'needy'.

(*b*) *-var*, *-avar* (*-ivar*), *-āvar*, denotes 'characterised by': as, داور (*dāvar*), 'a judge' (for *dādvar*, from *dād*, Old Persian *dātha*, 'law', now 'justice'); زورآور (*zūrāvar*), 'strong' (from *zūr*, 'strength', 'violence'); رنجور (*ranjūr*), 'vexed' (for *ranjvár*); شعلهور (*shu'lehvár*), 'flaming'; جانور (*jānivar*), 'animate'; 'an animal' (from *jān*, 'the soul', 'the vital principle').

(*c*) *-vār* and *-vish* (*-vash*) denote 'resemblance', 'suitability'; as شاهوار (*shāhvār*), 'fit for a king'; ماهوش

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[1] (This explains the formation and use of the word پیره (*píreh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *píreh mard*, 'an old man', *píreh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*pír i mard*), پیرزن (*pír i zan*), which can hardly be correct.

(*máhvish*), 'like the moon'. But اُمیدوار (*umidvār*) means 'hopeful'.

(*d*) *-sā* and *-āsā* denote 'likeness': as, عنبرآسا (*án-barāsá*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(*e*) *-sār*, *-andeh*, *gin*, denote 'full of' (Latin *-osus*); as شرمسار (*sharmsár*), 'bashful', 'modest'; شرمنده (*shar-mándeh*), 'ashamed'; غمگین (*ghamgín*), 'sorrowful'.

(*f*) *-in* denotes 'made of': as زرین (*zarín*), 'golden', سیمین (*simín*) 'silvern'; آهنین (*āhinín*), 'made of iron': آتشین (*ātashín*), 'fiery'.

(*g*) *-ineh*, *-eh*, are adjectival terminations added to words to denote 'duration' or 'frequency': as, روزینه (*rūzíneh*), 'daily'; چندروزه (*chandrúzeh*), 'lasting but a few days', 'brief'; هرساله (*harsáleh*), 'yearly', 'annual'; پنجاهساله (*panjāhsáleh*), 'fifty years old'; دوازده‌روزه (*davāz-deh-rúzeh*), 'having lasted twelve days'. The termination ـه is sometimes merely attributive: as in the phrase دُعاهای عاجزهٔ ما (*du'āhá-y-i 'ájizeh-y-i má*), 'our humble petitions' (better عاجزانه; *vide* § 202).

(*h*) *-āneh* denotes 'manner': as, مردانه (*mardáneh*), 'manly'; دیوانه (*dīváneh*), 'like an evil spirit (*dív*)', hence 'mad': محبتانه (*muḥabbatáneh*), 'loving', 'affectionate'.

(*i*) *-ī* forms adjectives denoting 'belong to': as, جنگلی (*jángalī*), 'belonging to a forest', 'wild'; شهری (*sháhrī*) 'belonging to a city', 'urban', '*bourgeois*', 'a citizen'; کجائی (*kújāī*), 'of what place' (cf. the meaning of the Latin *cuias*). Cf. the similar Arabic affix in § 199.

(*j*) *-nāk* denotes 'productive of': as دردناک (*dard-nák*), 'producing pain', 'painful'; سوزناک (*sūznák*), 'burning', 'glowing'; هولناک (*haulnák*), 'terrific', 'awful'.

(*k*) *-ā* added to the root of a verb forms adjectives (similar to present participles in *-ān*): as, دانا (*dāná*), 'knowing', 'wise'; دارا (*dārá*), 'possessing'; بینا (*bīná*), 'seeing', 'able to see', 'clearsighted'; شنوا (*sha-navá*), 'able to hear', 'hearing'; گویا (*gūyā*) 'able to

speak', 'speaking' (now generally meaning 'so to speak', 'as if', 'perhaps').

§ 202. It will be noticed in the above examples that in Persian these *Persian* terminations are often appended as well to *Arabic* words as to Persian ones. In some instances the termination *-āneh* (§ 201, *h*) is needed in order to form (from adjectives which can be used in reference to *persons only*) other adjectives to qualify words denoting *things*. For example, کریم (*karīm*), 'kind', 'gracious', عاجز (*'ājiz*), 'helpless', 'humble', are used of *persons*; as, *mard i karīm*, *shakhṣ i 'ājiz*, 'a kind man', 'a humble person'; but مراسلات کریمانه (*murāsilāt i karīmāneh*), 'kind letters', *sukhanān i 'ājizāneh*, 'humble words'.

§ 203. All Adjectives may in Persian be used as adverbs, just as in German. Besides this the lack of proper adverbs is made up for in several ways:

(*a*) By using Arabic nouns (masc. or fem.) in the Acc. Sing. (§ 153): as, حقیقةً (*haqīqatan*), 'truly'; فعلاً (*fi'lan*) 'actually'; الان (*al'ān*), الحال (*ilḥāl*), 'now' (for فی الحال *fi'lḥāl*).

(*b*) By employing Arabic nouns with Arabic prepositions: as, فی الفور (*fi'lfaúr*), 'at once', 'instantly'; بالفعل (*bi'lfi'l*), 'in fact'.

(*c*) By using a noun with a Persian preposition: as, بخوبی (*bi-khūbī*), 'well': بی اشتباه (*bī ishtibāh*), 'unerringly'.

(*d*) By using two nouns together (united by *iẓāfeh*) with the omission of the preposition governing the first: as, آخر کار *ākhir i kār*), 'finally'.

(*e*) By employing a Present or Past Participle adverbially: as پیوسته (*paivásteh*), 'continually'; دوان دوان (*davān davān*) 'at a run'.

Adverbs of time and place (except کی *kai*, 'when? and a few other old words), such as دیروز (*dīrūz* = *dīgar rūz*), 'yesterday'; آنجا (*ānjā*), 'there'; کجا (*kujā*), 'where?', are so simply formed as to require no explanation.

Notes.

Chinavad, (Ar. *Ṣirāṭ*), bridge over which the dead pass at Judgment.
rastākhīz (Ar. *qiyāmat*), resurrection.
algháraẓ, finally.
dil i pur-khūn, heart full of blood (sorrow).
'arsh, the throne (of God), highest Heaven.
bi-pā va sar (here =) devout.
āháng va farr, (music and pomp =) internal dignity and grandeur.
baqīyyatu'l úmr, remainder of life.
mardum-āzārī, tyranny, oppression.
Ardavān, Artabānus IV., king of Persia.
mustáulī gáshtan bar, make oneself master of.
rujhán dādan, to prefer.
Shāpūr, Sapor.
vafāt yāftan, to die.
bar sár i, upon, against.
bi'listiqlāl, absolute, autocratic.
tanẓīm, arrangement, regulation.
muhimmāt (Ar. Pl.), important affairs.
taskhīr kárdan, to seize, take possession of.
taṣárruf, grasp; power.
'Irāq, the region about Kirmān.
manqūl, stated, related.
az miyān bardāshtan, to get rid of, do away with.
az — kināreh girīftan, withdraw from, resign.
az dást ráftan, to be left undone.
chaughān-bāzī, polo-playing.
atta'jīlu min'ash Shaiṭāni va'tta'-annīyyu mina'r Raḥmān, "haste is from Satan and patience (taking it easy) from the Merciful One (God)".

Exercise 45.

حکایتِ نهم

شخصی میدانِ قیامت را درخواب دید که زمین گرم و آفتاب
نزدیك رسیده و خلایق در جوع و عطش (گرسنگی و تشنگی)
مُبتلا و بارِ گناهانِ خویش را بر سر گرفته محاسبهٔ کردارِ خودمی
دهند — واز چنود پل (پلِ صراط) گذرمیکنند و بعضی به نشیبِ
دوزخ سرنگون می افتند — و میزانِ بزرگ در میان است که
نیکی وبدی درآن وزن میشود - و هریك ازشاه وگدا و قوی
و بینوا بکارِ خود در مانده — و هر پیغمبری امّتِ خودرا خطاب
میکند که — در دنیا حکمِ خدارا بشما رسانیدم و ازاین روزِ
رستخیز خبردادم و باعمالِ نیك امر نمودم واز افعال بدمنع کردم و
بعبادت و بندگیِ حضرتِ پروردگار تأکید و بشناسائی و معرفتِ
او تعلیم بجاآوردم — پس شماکدام حکم مرا قبول کردید و کدام
فرمانمرا بجا آوردید — الغرض درآن روزِ پر هول و دهشت هرکس

بادلِ پُرخون و چشمِ پُرنَم نادِم و پشیمان میبُود — درآن اثنا یکیرا دید که لباسِ مینوی دربَر و تاج بهشتی بر سر درسایهٔ عرشِ اعظم مقام دارد — این شخص پیش او رفت و پُرسید که دردُنیا چه عملِ نیك کردی که نتیجهٔ آنرا چنین یافتی — گُفت که چاهی بر سرِ راه ساخته بودم و درختی بر کنارِ آن نشانده باین نیّت که هرمسافر وغریبی ازآن چاه آب خُورد و زیرِ سایهٔ آن درخت آسایش گیرد — روزی یکی از فقیرانِ بی پا و سر و ژِنده پوشان بآهنگ و قر در آنجا رسید و ساعتی درزیرِ آن درخت آرمیده دُعا کرد که‌ای پروردگار ساعتی دردُنیا بزیرِ درختِ فلان کس آسایش گرفته ام اورا از عذابِ قیامت خلاصی ده — تا آنکه گُناهانِ من آمرزیده شد و بسببِ آن نیکی امروز باین درجه رسیدم — آن شخص چون از خواب بیدار شد از خوف و هِراس رنگش زرد گشت — چاهی و مهمانسرائی برای آسایشِ مردُم بنا نهاد و بقیّةُ العُمر در خِدمتِ زیردستان و غریبان میکوشید وازدل آزاری احتِراز مینمود — حاصلِ مطلب — برای انسان بهترازاین کاری نیست که بآسایشِ دلِ هرغریب و فقیر بکوشد و ازمردُم آزاری بازماند و کمرِهمّت درخدمتِ خاکساران و مُسافران بندد — بیت —

خُورش ده بدُرّاج وکبك وحِمام که یك روزت اُفتد همائی بدام

Translation 46.

The first person who helped Ardashīr was his father Bābak. Having slain the governor who had been appointed by (from the side of) Artabānus, he made himself master of Fārs. But Bābak, having shewn a preference for (preferred the side of) Sapor his elder son, gave him the title of governer of (placed on him the name of the government of) Fārs, and after a short time died. Ardashīr, after his father's death (his father), led an army against his brother; and Sapor's people (*aqvām*), having seized him, delivered him up to Ardashīr, and in Fārs he obtained

absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him. After regulating (regulation of) the important affairs of Fārs, having attacked Kirmán, he seized that country; and, before Artabānus could engage in repelling him, he had brought almost the whole of 'Irāq into his power. It is related that Artabānus remained in the district of *Jábal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashīr compelled him either to get rid of Ardashīr or himself resign the sovereignty.

Conversation.

رئیس دفترخانه	میرزا
امروز قدری دیر تشریف آورده اید مدّتی است مُنتظرِ شما میباشم وعده کردید که صبح زود قبل از ساعتِ پنج تشریف بیاورید و الآن نزدیک است بساعتِ هفت	به بخشید گرفتارئی داشتم که مانعِ شرفیابی شُد — امّا حالاهم صبح زوداست زیرا هنوز دو ساعت از روز بر نیامده است
بلی امّا میدانید که مایان فرنگیان اوقاتِ خودرا بنوعی تقسیم میکُنیم که برای هر ساعت کارِ مخصوص داریم پس اگر هر چیزدروقتِ معیّن کرده نشود تماماً ازدست میرود زیرا بعدبرای آن هیچ فرصت نداریم	البتّه این عادتِ شما بنهایت خوب و پسندیده است و از آن سبب است که شهرتِ مُستعِدّ و مُوقّت بودن راحاصِل کرده اید — حیف است که این رسمِ مُفید در ایّام ما در ایران رواج ندارد و امّا در قدیم ما نیز چنین عادت داشته بودیم
امّا حالا در ایران ضربُ المَثَل است که اَلتَّعجیلُ مِنَ الشَّیطانِ وَ التَّأنّی مِنَ الرَّحمٰنِ	بلی ودرحدیث است که کسی نباید جزُ در سه چیز عجله کُند یعنی دردادنِ دخترِخود بشوهر و درِدفن کردنِ مَیّت و در آوردنِ طعام پیشِ مهمانان
امروز چه ساعت در میدان چوغان بازی میکنند	دوساعت ونیم ازظهر گذشته (بعداز ظهر) که هشت و نیم از دسته گذشته باشد

آیا وقتِ فارغ شدن معیّن شده است

شنیده ام که میگویند که شاید یکساعت ونیم الی یکساعت و ربع بغروب مانده (که ده ساعت ونیم یا یازده ساعت ربع کم از دسته گذشته باشد) آن بازی تمام میشود

میانِ شمارهٔ ساعتهای ما و شمارهٔ ساعتهای شما ازچه سبب است که این قدر فرق میباشد

سبب تفاوت این است که شما از وقتِ ظهر و نصفِ شب شروع کرده ساعتهارا می شمارید و ما از بر آمدنِ آفتاب و از غروبِ آفتاب گفتگو میکنیم

امّا این چه معنی دارد که از دسته گذشته گفتید

بیانش آنست که ما دسته را (که ساعتِ دوازده باشد) از[1] غروب شروع میکنیم تا غروبِ دیگر که یکدفعه بقاعده وقتِ غروب سرِ دسته میاید و وقتِ دیگر دسته نسبت بطلوعِ آفتاب مختلف میشود

Twenty-fourth Lesson.

Persian Compound Nouns and Adjectives.

§ 204. The formation of Compounds in Persian is so simple that it suffices to mention only a few of the different classes of compound nouns and adjectives so produced. These are very numerous, and may be made almost at will.

§ 205. A. Compound Nouns are formed: —

[1] This is a Persian's lucid(!) explanation. He means to say that they place the figure which represents XII. just at the handle of the watch, and reckoning 12 o'clock sunset time, count the hours from that on. Thus an hour before sunset would be 11 o'clock (generally called *yak sā'at bi-ghurūb māndeh*), one hour after sunset would be *yak sā'at az dasteh guzashteh*. Only at the equinoxes would *sunrise* coincide with the handle, but at all times of the year the handle is set at XII. and the sun therefore sets at 12 o'clock ("handle time", *bi-sar i dasteh*). Europeans use their own way of reckoning time in Persia, and recent Persian newspapers describe this as *sā'at i chandum ālā Farangī*, borrowing the *à la* from the French.

(a) By simply placing two nouns in juxtaposition with one another; as شاهراه (*shāhrāh*), 'royal road', 'the king's highway'; روزنامه (*rūznāmeh*, 'day-letter'), 'journal', 'newspaper'; تلگرافخانه (*talagrāf-khāneh*), 'telegraph office'; خوابگاه (*khvābgāh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *iẓāfeh*: as رختِ خواب (*rakht i khvāb*), 'bedclothes'). In many such formations the *iẓāfeh* is omitted and a true compound formed, the plural terminations (when it is necessary to form the plural) being appended to the *second* member of the compound: as میرغضب (*mīrghāẓab*, for *amīr i ghāẓab*), 'executioner' (*lit.* 'master of wrath'); میرآخور (*mīrākhūr*) 'chief of the stable', 'head groom'; *mādarzán*, 'wife's mother', 'mother-in-law'; *ṣāhibmánṣab*, 'an official'; *mīrshikār*, 'chief huntsman', 'master of the hounds (hunt)'; *mīrpánj* (= *amīr i panj hazār*), commander of 5,000 horse'; *ṣāhibkhāneh*, 'householder', 'head of the house'; *sarsīlsileh*, 'head of the line' (founder of a family); *shākhnafīr*, 'horn' (for blowing); *bachchehgúrbeh*, 'kitten'. The plurals are formed as in the following examples: *ṣāhibmanṣabān*, *shākhnafīrhā*, *qāim maqāmān* (viceroys, lieutenants).

(c) By uniting together a noun and an adjective or a noun and the root of a verb, with or without any additional termination: as چهارپای (*chahārpāy*) 'a quadruped'; *āshpaz*, 'a cook'; *sārbāz*, 'a soldier' (*lit.* 'one who stakes his head'); *gulūlehrīzī*, 'bombardment'.

(d) By placing together the preterite stem and the root of a verb, united by *va* or its substitute a short *u*, a very important class of nouns is formed: as, *guftugūy*, 'conversation'; *justujū*, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va*(*ŏ*): as آمدورفت (*āmad-o-ráft*), 'coming and going'; گفت‌وشنید (*guft va shanīd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va* (*ŏ*) to express a single idea: as, آب‌وهوا (*āb va havā*, 'water and air') 'climate'; *marz ŏ būm* ('boundary and land') 'country'; (in this and in some other instances the conjunction may be omitted:) *kharīd va furūsh* ('purchase

and sale'), 'barter', 'commerce'. One of these nouns may be Persian and one Arabic, or they may both belong to the same language. Frequently one of them explains the other. The shorter of the two comes first: *e. g. jang va jidāl* ('battle', P. and 'fighting', A.), 'war'.

§ 206. B. Compound Adjectives.

(a) A large number of Compound adjectives are formed by uniting together two *nouns:* as, سنگدل (*sangdil,* from *sang,* 'a stone', and *dil,* 'heart'), 'stonyhearted'; *parīpaikar,* 'of fairy-form', fairy-like'; *māhrūy,* 'moon-faced'; *karamshi'ār* (from *káram,* 'generosity', and *shi'ár,* 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nīkbákht*), fortunate', 'lucky'; *khvushbūy,* 'sweetsmelling'; *badakhlāq* (بداخلاق), 'immoral'; *siyāh cháshm,* 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دِلسوز (*dilsūz*) 'heart-consuming'; *rāhatāmīz,* 'rest-giving', 'restful'; *dilāsā,* 'heart-consoling', 'comforting'; *jahānārā,* 'world-adorning'; *jahāngīr,* 'world-seizing'; *gītiafrūz,* 'world-enflaming'.

(d) Occasionally only part of the verbal root with the termination *-ān* is used in composition with a noun to form a compound adjective; as *ātashfishān* (from *fishurdan*), 'fire-darting', 'volcanic'.

(e) The Past Participle of a verb, in its longer or shorter form, is often used in such compounds; as, *shāhzādeh,* 'king-born' (hence as a noun 'a prince'); *Khudārasīdeh,* 'having-attained to (a knowledge of) God'; *jahāndīdeh,* 'experienced', 'travelled' ('having seen the world'); *kārāzmūdeh,* 'experienced' ('having been tried in work'); *sālkhvúrdeh,* 'aged', 'advanced in age'.

(f) The prepositions *bā,* 'with', and *bī,* 'without' are often compounded with a noun to form an adjective; as باشقاوت (*bā-shaqāvat*), 'miserable'; *bā-ṣafā,* ('with purity =) 'nice'; *bī-murúvvat,* 'unkind'; *bī-fáhm,* 'senseless'; *bī-īmān,* 'unbelieving'; *bī-dīn,* 'without a religion', 'infidel'. This class of adjectives, like every other, may

take the Comparative and Superlative terminations *-tar* and *-tarīn.*

(g) The prefix *nā-* (نا) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-:* as ناپاک (*nāpāk*), 'unclean'; *nādīdeh,* 'unseen', 'invisible'; *nā-dān,* 'ignorant'; *ḥaqq-nā-shinās,* 'ungrateful'; *nā-dīdanī,* 'that should not be seen'. (Note that, while *nah-* or *na-* is used with finite verbs and means 'not', *nā-* is used in these compounds.)

(h) The particle *ham* (هم), 'together' [Lat. *con, co-;* Greek συν-] is frequently compounded with a noun following, and the adjectives so formed are freqently used as nouns: as, هموطن (*hamvátan*), 'of the same country', 'a compatriot'; *hamsháhrī,* 'belonging to the same city', 'fellow citizen'; *hamshāgírd,* 'fellow-disciple', 'schoolmate', 'fellow-apprentice'; *hamāháng,* 'harmonious'; *hamráng,* 'of the same colour'; *hamshīreh,* 'partaker of the same milk', 'sister'.

(i) The noun *gūneh,* 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih:* as, *īngūneh,* 'like this', 'such': *chigūneh,* 'of what sort' ('how')? With *chih* in the form *gūn* it is contracted into *chūn,* 'like' ('how?', 'when'). The word *fām,* 'colour', is now used only in composition: as *surkhfām,* 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gūnāgūn* (from *gūneh*), 'of different sorts', 'diverse'; *barābár* ('breast to breast'), 'equal', 'level'; *sarāsár,* ('head to head'), 'wholly' (used adverbially); *labāláb* ('lip to lip'), 'brimful'; *kashākásh,* 'pulling against one another'; *mālāmāl,* 'completely full'. Sometimes different nouns are united by *ā,* or various prepositions may come between them instead of *ā:* as, *labbarláb,* 'lip to lip'; *sarāpā* (*sartāpā*), 'cap à pie', 'from head to foot', completely' (used adverbially); *sarāzīr,* 'sloping'.

Notes.

Ḥaqq, the truth (one of God's titles).
miyān, the loins.
talāqī shúdan, to meet (in battle).
bar mā muḥáqqaq ast, we know for certain.
iḥtimāl dāshtan, to be probable.
'ālī-miqdār, mighty, powerful.

rūy namūdan, to take place.
az dást dādan, to lose.
khvāndan, to call, proclaim.
shāhanshāh, king of kings, Emperor.
fúrṣat ghanīmat dānístan (*shamúrdan*), to take advantage of an opportunity.
vús'at dādan, to extend (trans.).
Furāt, the Euphrates.
Dájleh (*Díjleh*), the Tigris.
iqāmat dáshtan, to take up one's residence.
tavássul jústan bi-, to seek to attain.
ḥāl ná-dāshtan, to be ill.
chāhīdeh shúdan, to catch cold.
ṣūrat, face, cheek.
bād kárdan, to swell, get swollen.
chāq shúdan, to get well, recover.
nábẓ dīdan, to feel one's pulse.
áibī dāshtan, to have something the matter.
āb-gūsht, broth.
ishtihā, appetite.

Exercise 47.

حکایتِ دهم

مردی از اهلِ یمن در راه بحجاج بر خورد — حجاج از حالِ برادرِ کوچکِ خود که بحکومتِ یمن فرستاده بود پرسید — آن مرد گفت که بغایت فربه و تر و تازه است — حجاج گفت از صورتش نمی پرسم بلکه از سیرتش تفحص میکنم — بایست که عدل و انصافِ اورا بیان کنی — جواب داد سخت دل بیرحم ظالم فاسق سفاکی است — حجاج گفت چرا اهلِ یمن شکایتِ اورا پیشِ بزرگتر از او نبردند تا ظلم ویرا از سرِ آنها رفع کند — گفت آنکس که از او بزرگتر است صد بار از او ظالمتر است — حجاج گفت مرا میشناسی — گفت آری تو حجاج ابنِ یوسفی و برادرِ بزرگِ حاکمِ یمن هستی — گفت از من نترسیدی که اینهمه سخن پیشِ روی من گفتی — گفت هر که از خدا بترسد از غیرِ او نترسد و هر که حق گوید از باطل نیندیشد — حجاج دو هزار درهم بوی انعام داد و گفت تو از آن جمله هستی که در راهِ خدا سعی میکنند و از ملامتِ لائم نمیترسند — حاصلِ مطلب — شخصِ حق گو باید که از کسی نترسد تا حق مددکارِ او باشد و ذرهٔ حق بر کوهِ باطل غالب آید و آنکه حق گوید هم در دنیا حرمت دارد و هم در آخرت عزت

Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzán. A fierce battle took place, and Artabānus lost his crown with his head, and Bābak's son on that very battlefield having saluted as sovereign (with the sovereignty) they proclaimed Emperor. After this brilliant victory, taking advantage of the opportunity, he not only brought under his power the rest of the land of Persia, but, extending the boundaries of the realm, he made them reach on *(az)* one side to the River Euphrates and on the other side as far as *(tā)* Khyārázm. It is recorded that he built a city on the banks of the Tigris: and since it is also stated that he took up his residence at Madáin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long *(muddathá)* before Ardashīr's reign that city was (has been) in-existence *(maujúd)*. It is probable that this fancy is on this (that) account because *(kih)* Ardashīr, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashīr's renown became great *(bulánd)*, and he subdued the neighbouring-countries *(aṭrāf)*. The kings of the neighbouring-countries rendered (shewed) obedience and submission, and mighty monarchs from the east and west of the world, having sent to his court ambassadors and royal offerings, sought to attain his friendship.

Conversation.

طبیب (حکیم)	مریض (ناخوش)
(آیا) شما ناخوشید (حال ندارید)	بلی صاحب خیلی ناخوشم (حالم بد است) تب دارم و سرم خیلی درد میکند
چندروز است که ناخوش شده اید	یك هفته است که یك روز باران می آمد و بیرون رفتم — رختِ بنده تر شد — گمان می برم که چاهیده شدم واز آن روز تب و لرز میکنم
(آیا) دردِ دیگر دارید	بلی هر یکی از استخوانهای من درد میکند و از دردِ دندان صورتِ بنده باد کرده است

قبل ازاینکه پیشِ من بیائید پیشِ کُدام حکیم رفته اید

تاحال پیشِ هیچ کس نرفته ام زیراپول نداشتم

پس آیا هیچ دوا نخورده اید

خیر صاحِب هیچ نخورده ام امّا اُمیدوارم که سرکارِ عالی بمن دوا بدهید و از آن انشاء الله چاق بشوم

بگذارید که نبض شُمارا به بینم و زبانِ خودرانشان دهید — شکی ندارم که جگرتان عیبی دارد

چندروز است که هیچ نخورده ام غیر ازقدری آب گوشت (نان وپنیر) زیرا هیچ اشتها بغذا ندارم و گاهی هم درپهلوی من درد پیدا میشود

جای آن دردرا بنمائید — حالا اینجارا که دست میگذارم درد میکُند

بلی صاحِب درد میکند امّا خیلی سخت نیست

خوب حالا این دوارا میدهم اُمید است که بفیضِ خدا فایده بکُند

خیلی ممنونِ شُماهستم امّا چند دفعه باید آنرا هر روزه بخورم

امروز سِه دقعه میخورید هر دفعه سِه‌مِثقال بعدازغذا

چشم — امّا آیا نباید مخصوصاً از هیچ قِسم خوراك پرهیز کنم زیرا اطبّای ما میگویند چیزی که گرم باشد درتب مُضرّاست

لازِم نیست — بازفردا اینجا بیائید تا شُمارا به‌بینم چه طورهستید

خوب انشاء الله فردا صبح بازخدمتِ شُمامیرسم

Twenty-fifth Lesson.

Turkish Compounds: Use of *Iẓāfeh* as a Relative Pronoun.

§ 207. In a few instances not only single Turkish words but two of them united together to express a single idea are met with in Persian. In such cases it should be remembered that the *former* of the two words is in the genitive (although the genitive sign ـِك *iñ* is omitted), and that the *second* is followed by *-ī* if it ends in a consonant-sound, and by *-sī* if it ends in a vowel-sound, including ـِه (*-eh*). This *-ī* or *-sī* means *his, hers, its, theirs.* For example, from the

Āẓarbāijānī Turkish مین (*min*), which in Ottoman Turkish is بیڭ (*biñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مینباشی (*minbáshi*), 'commander of 1,000 men', 'a colonel'. From یوز (*yūz*), 'a hundred', and باش is formed یوزباشی (*yūzbáshi*), 'commander of a hundred men', 'a centurion': from آغا, 'lord', 'eunuch', and the same word we have آغاباشی (*āghabáshi*), 'chief eunuch': from *ḥakīm* and *bāsh*, حکیمباشی (*ḥakimbáshi*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی قلی (*'Alī qúli*), 'slave of 'Alī (from *qul*, 'a slave'). Very seldom does the former of the two nouns take the Turkish plural termination لر or لار (*ler* or *lār*), as in بیگلربیگی (*beglārbégi*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in ینگی دنیا (*Yángi Dunyá*), 'the new world', 'America': قزلباش (*Qizil-básh*), 'red-head' (a tribal name).

The terminations چی (*chi*) and جی (*ji*) are Turkish, as already stated in § 200, *l.*: as, تفنگچی (*tufángchi*), 'a man armed with a gun', 'rifleman'; میانجی (*miyánji*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Iẓáfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlavi shortened into *ī*. This accounts for its use between a noun and the adjective which follows and qualifies it, for *mard i nīkū* really means 'the man who (is) good'. When the *Iẓáfeh* comes between two nouns not in apposition with one another it may now be considered to be a preposition and translated by *of*, as *shamshīr i pādshāh*, 'the sword of the king'. But originally, when the Persian noun had case-terminations, the second of these nouns would have had the genitive ending: so the phrase really means 'the sword which (is) of the king'. It is necessary to bear this in mind in order to understand the usage which we now proceed to explain.

§ 209. *Iẓáfeh* is often employed not only to unite together two nouns which are in apposition to one

another, as *Házrat i Yaḥyā́*, 'St. John (the Baptist)', *Mūsā́-y-i nabī́*, 'Moses the Prophet', but also to connect a noun with a following prepositional clause. In each case it retains its original meaning of a relative pronoun, though in the former it is not translated in English. Example: *Sarkardagā́n i dar ān mámlikat az Sulṭā́n baghā́vat namū́dand*, 'The officers who (were) in that province revolted from the sovereign': *Mā́rā az shiqā́q i dar dī́n bī-rahā́n*, 'Deliver us from discord which (may occur) in religion' (i. e. 'from schism'): *Ashkhā́ṣ i dar ān bā́gh mā́rā dī́dand*, 'The persons who (were) in that garden saw us'. In each instance *kih* and a verb may be substituted for the *izā́feh* without materially altering the sense: as, *Sarkardagā́nī kih dar ān mamlikat bū́dand*, etc. The *Izā́feh* in such instances as these, and in fact in all other cases also, is generally omitted in printing Persian books, but it must be supplied in reading.

Notes.

Cháshm dū́khtan bar, to fix one's eyes on.
dā́shti } 3rd Sing. Conditional, *guzā́shti* } (§ 103, e).
tāib, repentant (Pres. Part. Act. I. of √ توب).
bí-yak bār, once, once for all.
bí-khwāhand, strengthened for *khwā́hand*.
Dārā, Darius.
az ā́n júmleh, from that collection = among them.
dūstdār, friend, lover.
farmān-guzār, obedient.
umarā́-rā az ū bī́m bā́shad, he is a terror to the nobles.
az sukhanā́n i ū́st, it is one of his sayings.
kā́shkih, would that!
alqā́b (Ar. pl. of *láqab*), titles.
ḥurū́f (Ar. pl. of *ḥarf*), letter of alphabet.
chā́p kárdan, to print.
'aib ná-dārad, it is no harm.
mā́ẓi, past (tense of verb).
mā́ẓi-yi-qarī́b, perfect.
mā́ẓi-yi-múṭlaq, preterite.
mā́ẓi-yi-ba'ī́d, pluperfect.
barā́yi khā́rij, for abroad.
ghāib, 3rd Person (pronoun or verb).
mukhā́ṭab, 2nd Person, person addressed.
mutakállim, 1st Person, the speaker.
pā́kat (Eng. word), envelope.
unvā́n, address on a letter.

Exercise 49.

حکایتِ یازدهم

روزی زنی بیگناه را گرفتار کرده پیش حجاج آوردند —
حجاج عتاب وخطاب آغازکرد (حجاج بناکرد بعتاب و خطاب

کردن) وزن چشم برپشتِ پای خود دوخته بود — گفتند چرا بر و
نگاه نمیکنی — گفت از جهةِ آنکه خدایتعالی بر و نظر نمیکند — حجاج
گفت از کجا میگوئی که خدایتعالی برمن نظر نمیکند — گفت اگر بر تو
نظر داشتی ترا بدین ظلم نگذاشتی — حجاج خجل شد و اورا رهائی
بخشید — حاصلِ مطلب — خداوندِ عالَم ظالِم را مُهلت و فرصت
میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت
لاجَرم بآخر چنان اورا در شکنجهٔ عقوبت میکشد که عوضِ آنهمهٔ
مُهلت و سزای بدعتهائیرا که نهاده است بیکبار میابد — بیت —
لب خشکِ مظلوم راگو بخند که دندانِ ظالِم بخواهند کَند.

Translation 50.

When Ardashir grew weary of prosperity and power, he resigned (left) the kingdom to his son Shāpūr. The days of his reign before the slaughter of Ardavān were (is) 12 years, and after his death (him) (he reigned) as an autocrat (autocratically) 14 years. Ardashir Bābakān is one of the wisest and bravest kings that have (ever) reigned in Persia. The narrative (explanation) of his conduct (*aḥvā́l*) is the best witness to this statement; for from the lowest position he raised (caused to arrive) himself to the lofty station of a mighty (*buzúrg*) kingship (*sáltanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ájā́ib i kā́r*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*pā́y giríft*) by Cyrus (*kaí khúsrau*) and (that) Darius overthrew it (*az dast dād* = lost it), and Ardashir restored it (*bā́z bi-jā́yi khṿúd āvárd*). And what has been recorded (copied) of his sayings is a proof of his goodness of disposition and wisdom. Among them are (these): "When the king is just, the people (*rá'iyyat*) necessarily love and obey him", and "The worst of rulers is the king who is a terror to the nobles and not to evildoers". This is also one of his sayings, that "A country is not secure (*pāyadā́r*) except through experienced men, and men

cannot be got together except through property, and property is not acquired except through building and cultivation (agriculture), and the building of towns does not come about except through justice.

Conversation.

در بیان ترتیب مُراسله

فرنگی	ایرانی
کاشکه طرز و طور نوشتنِ کاغذِ فارسی را میدانستم زیرا اکثر اوقات میخواهم چیز محرمانه بدوستان ایرانئ خود بنویسم و امّا حالا بدونِ مددِ میرزا نمیتوانم	طریق مُراسلهٔ فارسی فنّ خاصّ است امّا مُشکل نیست که شما آنرا بیاموزید — اوّلِ همه چیز لازم است که القابِ آن کسی را که باو کاغذ مینویسید بخوبی دانسته باشید و الّا اواز شما می رنجد
امّا خواندنِ کاغذهای فارسی اشکالِ کلّی دارد و صورتِ حُروفِ آنها از حُروفِ نسخ و نستعلیق خیلی تفاوُت دارد	بلی از این سبب که ما کاغذهای خودرا بخطِ شکسته مینویسیم امّا آن خطّرا اگر قدری مشق کنید میتوانید بزودی بیاموزید زیرا تفاوُتی که از خطی که چاپ میکنند دآرد خصوصاً از تعجیلِ در نوشتن پیدا میشود
بچه طور باید کاغذرا شروع کنم	این نیز از خواندنِ کاغذها معلوم میشود امّا عیب ندارد که بدینطور شُروع کنید — خدمتِ دوستِ عزیزِ مُفخّم محترم مهرَبان عرض میشود (زحمت میدهد)
بعداز آن آیا نباید بدینطور نوشت — اِنشاء الله احوالِ شُمامقرون بصحّت و سلامتئ تمام بوده و میباشد (یا امید که مِزاجِ بهّاجِ شریف را نهایتِ صحّت و سلامتی حاصِل است)	بلی امّا اگر کاغذِ شما در جوابِ کاغذِ دیگری باشد آنگاه باید گفت — رقیمهٔ شریفهٔ سرکار (جنابعالی) رسید و آنرا زیارت نمودم واز اطّلاع بر صحّت و سلامتئ آن دوستِ محترَمِ مهرَبان نهایتِ بهجت و مسرّت رُخ نمود (روی داد) — یاچیزی دیگر از آن قبیل

آیا نباید صیغهٔ ماضئ بعیدِ فعلها را دربارهٔ آنچه درکاغذِ دوستِ خود مذکور است باستعمال آورم و در آخرِ کاغذ بعد از اینکه مطلبِ خودراً نوشته باشم بچه طور بایدَ آنرا ختم نمایم

بلی ونیز در بارهٔ خود خصوصاً در شروع کاغذ باید ماضئ قریب یا ماضئ مُطلق استعمال کرد باید باینطور باشد که — زیاده چه تصدیع دهد و السّلام — یا همواره مُترصّدِ فرمایشات و اطّلاع بر سلامتئ حالات (یا بر چگونگئ حالاتِ) شما بوده و هستم ایّامِ مودّت مُستدام باد

آیا لازم نیست که اِسمِ خودرا در آخرِ کاغذ بنویسم

بلی اگرکاغذ برای خارج است لازم است و آنرا صِحّه میگویند چنانکه مثلاً مینویسند — اقل الحاج ابو القاسم کازرونی

ونیز فهمیدم که نباید لفظِ منَ را بنویسم بلکه بجای آن بنده دوستدار دعاگو مخلص فدوِی جان نثار بحسبِ مقام

راست میگوئید امّا در صورتیکه بخواهید بطورِ ادب بنویسید ازبرای خود باید ضمائر را بصیغهٔ غایب نوشت چنانکه مثلاً — دوستدار مطلبی راکه فرموده بودید انجام داد — و همچنین ازبرای مخاطَب — مطلبیکه عرض کرده ام اُمید که (بندگانِ عالی) انجام خواهند رسایند

برسرِ لفافه (پاکت) چه باید نوشت

عُنوانش باید بدینطور باشد — در اصفهان خدمتِ ذی مسّرت جنابِ جلالت مدار سرکار آقائی آقافلانَ مُشرّف و مفتوح گردد (یا جنابِ مُستطاب فضایل مآب آقائی آقافلانَ مُشرّف شده مطالعه فرمایند)

Twenty-sixth Lesson.

Government of Verbs Simple and Compound.

§ 210. In Persian the direct object of a transitive verb, whether the verb be simple or compound, is generally in the objective (accusative) case, which is in certain instances marked by the use of the

postposition را (§ 41): as, *Pādshāh pisar i khvúd-rā dīd: Man ūrā dūst mī-dāram: Vazīr ān shákhṣ-rā ámr farmūd.*

§ 211. But some transitive verbs (for example those meaning 'to fear', 'to ask') require a preposition before the noun which in English would be considered their direct object: as, *mán **az** vái mī-tarsam*, 'I fear him'. Many intransitive verbs require after them certain prepositions which differ in meaning from those required in English after verbs of the same signification: as, ***Dar** fíkr i ān ámr būd*, 'he was in thought of (was thinking of, about) that matter: ***Dar** ān kār tafákkur mī-namūd*, 'he was thinking *of* that business'.

§ 212. We subjoin a list of the most usual instances in which either (1) a preposition is required in Persian when none is needed in English, or in which (2) the preposition required in Persian differs from the one which would be used in English after a verb of the same meaning.

su'āl kárdan az / *pursīdan az*[1] } to ask (anyone).

tarsīdan az, to fear (anyone or anything).

dŏchār shúdan bi / *barkhvúrdan bi* } to meet (anyone), to meet with (anyone).

ān shákhṣ-rā mulāqāt kárdan, to have an interview with that person.

ān chīz-rā (bi-ān chīz) iqrār namūdan / *bi-chīzī i'tirāf kárdan* } to confess that thing, a thing.

tafákkur kárdan dar / *ta'ámmul namūdan dar* or *barāyi* } to think about (a thing).

iltimās kárdan názd i (bi) / *iltimās dāshtan az* / *múltamis būdan az* / *istid'ā namūdan az* } to entreat (anyone).

savār i ásb, káshti, kālīskeh shúdan } to mount a horse, to embark on board a ship, to enter a carriage.

dākhil i khāneh shúdan, to enter a house.

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[1] In Classical Persian books after *pursīdan* the objective with *rā* is found: but this usage is now obsolete.

dar ā́madan bi (dar), to enter (a house).

dar āmadan az or *bīrūn az*, to come out of (a house).

az sáltanat kinā́reh giriftan, to abdicate the throne.

az mánṣabī istiʿfā́ namū́dan (khvāstan), to resign (ask to be permitted to resign) a post.

az taqṣī́rī dar guẓáshtan, to pass over an offence, fault.

az ān khā́neh guẓáshtan (ʿubū́r kárdan), to pass by that house.

ān chī́z-rā az ū́ darkhvā́st kárdan, to ask him for that thing.

ū́rā (bi-vaī) ḥúkm kárdan	to order him.
ū́rā (bi-vaī) ámr farmū́dan	

pādshā́h ū́rā́ (bidū́) ḥukm dā́d, the king gave him a (written) order.

az ʿáqab i shakhṣ uftā́dan (ā́madan, ráftan), to follow a person.

mashghū́l i (dar, bi) kā́rī shúdan, to busy oneself with a task.

az kásī mamnū́n or *mamnún i kásī bū́dan*, to be obliged to a person.

ighmā́ẓ namū́dan az	to wink at (anything).
chashmpū́shī kárdan az	

bi-kā́rī pardā́khtan, to engage in a work.

az kā́rī pardā́khtan, to give up a task.

*múrtakib i (bi) ámal i **bad** shúdan*, to engage (be implicated) in an *evil* deed.

mubtalā́-y-i (bi, dar) ā́fat shúdan, to fall into (be involved in) misfortune.

taṣḥīḥ i akhbā́r i muvarrikhī́n i Īrā́n namū́dan, to correct the statements (traditions) of the historians of Persia.

(*ān kā́ghaẓ-rā iṣlā́ḥ*[1] *kárdan*, to correct that letter).

iḥtiyā́ṭ kárdan az, to beware of.

qā́dir bar ā́n bū́dan kih (*pres. Subjunct.*), to be able to.

ū́rā mutā́baʿat kárdan	to follow him (*lit.* or *figuratively*).
mutā́baʿat i ū kárdan	

īmā́n āvárdan bi (bar), to believe in (a person).

súkhanī (rā) bā́var kárdan (taṣdī́q namū́dan), to credit a statement.

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[1] Or *taṣḥīḥ*, but *iṣlāḥ* implies more need of correction than *taṣḥīḥ*.

tavákkul dáshtan bi (*bar*) *Khudá*, to trust in God.

i'timād kárdan bar / *i'tiqād dáshtan bi* } to put confidence in.

mushtáq i mulāqát i shumá hástam, I am anxious for an interview with you.

kharídan, farúkhtan, bi, to buy at, for (a price).

arzídan (*bi*), to be worth (such a price).

īshán bahám barkhvúrdand, they met one another.

utáqrā az márdum khálī (*túhī*) *kárdan*, to empty the room of people.

úrā bi-iftirá nísbat dádan, to attribute forgery to him, to accuse him of forgery.

az án chíz mutamátti' shud, he enjoyed that thing.

úrā bi-án kalám mukhátab sákhtan (*dáshtan*) / *úrā bi-ān kalám khatáb namúdan* } to address that speech to him.

hájat bi-chízī dáshtan / *muhtáj i* (*bi-*) *chízī búdan* / *ihtiyáj bi chízī dáshtan* } to have need of, be in need of, a thing.

libás i fákhir bar vaí pūshānídan, to clothe him in gorgeous attire.

gházab (*khashm*) *namúdan bar*, to get angry with (one).

gúftan bā khvud, to say to oneself.

(*bi-vai* (*úrā*) *gúftan*, to say to him).

az názar i pādsháh árízeh -ī guzarānídan, to bring a petition to the king's notice, lay it before the king.

shikáyat āvárdan bar (*kárdan, namúdan az, bar*), to bring an accusation, lodge a complaint, against.

ittilá' yáftan az (*bar*), to gain information about.

khandídan az, to laugh *at*.

Notes.

Ra'āyá (Ar. pl. of *ra'íyyat*), subjects.
mál khvúrdan, to devour (swallow up) property.
a'zā (Ar. pl. of *'uzv*), members, limbs.
khatteh, a county.
azlá' (Ar. pl. of *zil'*), districts.
ma'múr, built, made up of.
hāzir-javābī, quickness of retort.
matālib (Ar. pl. of *mátlab*), matters.
muzáyaqeh níst, it does not matter.
mamálik (Ar. pl. of *mamlikat*), provinces.
ta'líf, composition (compilation).

Exercise 51.

حکایتِ دوازدهم

گروهی پیشِ مأمون فریاد (شکایت) بُردند که فُلان عامِل (حاکِم — ضابِط) خیلی بر رعایا ظُلم میکُند و مالِ مردُم را میخورد او را تغییر ده — مأمون گُفت مِثالِ او عادِل و دینداری نیست همهٔ اعضای او از عدل و اِنصاف معمور است یکی از آن گروه گُفت اگر چنین است پس همهٔ اعضای ویرا ازهم جُدا کرده یك یك را در تمامِ خِطّه ها و اضلاع بفرستند تا تمامِ مُلك از اِنصاف و عدالت معمور شود مأمون ازاین سُخن بخندید وَ آن عامِل را معزول کرد — حاصلِ مطلب — حاضر جوابی پیشِ دانایان قدرِ عظیم دارد امّا بطوری که مُناسِب باشد والّا خاموش بودن صد بار از آن بهتر است

حکایتِ سیزدهم

شخصی کاغذی مینوشت و رازهای پنهان درآن درج میکرد — کسی درپهلویش نشسته بود و برآن نظر میانداخت آن شخص نوشت — که مردکی نادان درکاغذِ من نگاه میکرد و ازآن سبب (مطالبِ مستورهٔ) رازهای خودرا ننوِشتم آن کس خشمناك شد و گُفت کهمن در کاغذِ تونِگاه نکرده ام آنشخص گُفت — منهم چیزی برای تونِنوشته ام — حاصلِ مطلب — در خطِ کسی نگاه نباید کرد اگرچه دوست و برادر باشد امّا اگر اِذن دهد مضایقه نیست

Translation 52.

Among (from) Ardashīr's sayings is this also: "It is becoming for kings not to use sword and spear while (*tā*) stick and baton (*chūb*) suffice for the work". Ardashīr, just as he is renowned for (*az*) the conduct of an army, holds a high place and a very-lofty rank also in the government of the country (*kishvar*) and the state legislation (*vaẓ' i qavānīn i mulkī*). It is said (they say) that by means of informers he was aware of the affairs (news) of all the provinces and even

(*ḥattā'*) of (his) subjects' houses: and they say that, besides a capacious intellect, he had conspicuons ability (*fázl i bā́hir*). The *Kārnā́meh* ("Annals") and the *Ādābu'l'Aish* ("Rules of Conduct") are among his compositions. In the Annals is written an account of (his) journeys and wars, and in the second book the habits of life and the rules (*ādāb*) of (polite) intercourse: and these two books were so esteemed (*mú'tabar*) among the peoples of Persia, that Anūshīravān commanded that they should send reliable copies of (from) that work (*navíshteh*) to all-parts (*aṭrāf*) of his dominions, in order that men might acquire good manners. It is well-known that Ardashīr, in spite of these great qualities, was bigoted in the religion of Zoroaster (*Zardúsht*), and not only used to make efforts (an effort) to exalt (in exaltation of) the banners and carry out the precepts of that faith (*máẕhab*), but even (*balkih*) compelled men by torture and punishment to accept that religion; and in this manner he shewed forth (was making evident) the requirement of his religious-law (*sharī́'at*). In the days of slackness and of disturbance of the realm, Zoroaster's religious-law also having become (remained neglected) obsolete, the community had become divided up in (*bar*) a thousand different ways, and it is an established-fact (*muḥáqqaq*) that many of the ancient rulers shewed an inclination towards the faith of the Greeks: and hence it is possible that this conduct of Ardashīr may have been because of (his) zeal (*ta'áṣṣub*) for wise-measures of-State (*maṣā́liḥ i múlkī*), and the desire that men, in faith as in all-other matters, should be agreed and in-harmony (*múttafiq*).

It is unnecessary to subjoin any more Conversations, as the Student should now be able to converse with some ease about the subject matter of the Stories and Exercises for Translation and about other matters of practical utility. This he will find a very useful exercise.

Twenty-seventh Lesson.

Certain Persian Idioms.

§ 213. The Persian language is distinguished for the very large number of idiomatic expressions of which it makes use. In this respect it resembles English. Many such idioms have already been introduced in the exercises and Conversations as well as in Lesson XXVI. We now proceed to mention a number of others which are for the most part connected with the peculiar use of certain verbs.

§ 214. *Khṿúrdan* (خوردن), 'to eat' or 'drink', is used to denote *suffering*, etc. Its use with a noun often prevents the necessity of using the Passive Voice of another verb. E. g. *zákhm khṿúrdan* (to eat a wound), 'to be wounded': *takā́n khṿúrdan* (to eat a push), 'to be pushed', 'to receive a push': *gū́l khṿúrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamī́n khṿúrdan*, 'to fall to the ground', 'to be knocked down'; *ghám khṿúrdan*, 'to grieve'; *afsū́s khṿúrdan*, 'to regret'; *qásam khṿúrdan*, 'to take an oath', 'to swear'; *ān chī́z bi-dárd i man ná-mī-khṿúrad*, 'that thing is of no use to me'; *gulū́leh bi-shikā́r khṿurd*, 'the bullet hit the game'; *bi-kā́r i vai mī́-khṿurad*, 'it comes in useful for him'; *múhr bálā́-y-i pā́k shúdeh khṿúrdeh bū́d*, 'the seal had been impressed on the part obliterated'.

§ 215. *Dī́dan, bī́n* (دیدن-بین), 'to see', is used in a somewhat similar manner: as, *dárd dī́dan*, 'to suffer pain'; *máṣlaḥat* (*salā́ḥ*) *dī́dan*, 'to deem advisable'; *tadā́ruk dī́dan*, 'to make preparations'; *sā́n dī́dan*, 'to review (troops)'.

§ 216. *Farmū́dan* (*farmā́y*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kárdan, namū́dan*, etc. E. g., *mulā́ḥizeh farmū́dan*, 'to peruse'; *amr farmū́dan*, 'to command'; *bi-farmā́īd*, 'say, speak; enter; sit down', etc.: *iltifā́t bi-farmā́īd* (*luṭf bi-farmā́īd*), 'please'.

§ 217. *Āvárdan, ā́var, ā́r* (آوردن آور-آر), 'to bring', is used in various phrases; *e. g.*, (*bi-*) *khā́ṭir* (*yā́d*) *āvárdan*, 'to recall to memory', 'call to mind'; *bi-kā́r* (*bi-jā́*,

bi-ámal) āvárdan, 'to perform, execute, carry out'; *hujúm āvárdan bar*, 'to make an attack upon'.

§ 218. *Kashīdan*, 'to draw' (كشيدن); *záhmat kashīdan*, 'to take trouble', 'to suffer inconvenience'; *álam kashīdan*, 'to suffer pain'; *intizār kashīdan*, 'to expect', 'look out for'; *dást kashīdan az*, 'to withdraw from (any business)'; *láshkar kashīdan bar*, 'to lead an army against', 'march against'.

§ 219. *Bástan, band* (بستن-بند), 'to bind', is used in certain phrases, but some idioms in which it occurs in classical works have now become obsolete: *e. g.*, *khiyāl bástan* (now *kárdan*), 'to suppose', 'fancy' 'imagine'; *kār bástan* (now *bi-itmām rasānīdan*), 'to accomplish a task'; *na'l bar asb bástan* (now *ásb-rā na'l kárdan*) 'to shoe a horse'; *hīleh bástan* (now *hīleh kárdan*) 'to devise a trick'; etc. Besides these we have: — *sūrat bástan*, 'to take shape', 'come about' (of a purpose or plan); *kámar bi-* (or *barāyi*) *kārī bástan*, 'to gird up one's loins for (a task)'; *miyān* (or *kámar*) *bi-* (or *barāyi*) *muqātileh bar bástan*, 'to gird up one's loins for the contest (battle)'; *'ahd bástan*, 'to make a covenant'; *shart bastan* (*kardan*), 'to make a bet', 'lay a wager'.

§ 220. *Āmadan, āy* (آمدن-آي), 'to come', is sometimes used in the sense of 'to become', taking the place of *shúdan*: as, *dīdeh mī-āyad* (*mī-shavad*), 'it is seen', 'it is evident'; *padīd āmadan*, 'to be evident', 'to be found'; *bar ū ghālib āmadan*, 'to overcome him'; *ágar ān ámr dar názar i shumā pasánd āyad*, 'if that matter commend itself to you'; *bi-zānū dar āmadan*, 'to kneel down': *bi-khātir āmadan*, 'to come to mind' (also *bi-yād āmadan*); *khųsh āmadīd*, 'welcome!' (said when a guest is going away!); *gīr námī-āyad*, 'it cannot be got'.

§ 221. *Girīftan, gīr* (گرفتن-گير), 'to seize', 'to take': *dunbāli ūrā girīftan*, 'to follow him'; (*bi-ān súkhan*, or) *ān súkhanrā gūsh girīftan* (or *dādan*) 'to give ear to (listen to) that statement'; *surāgh-i ūrā girīftan* (or *surāgh girīftan ūrā*), 'to seek out, follow him up'; but *az ū surāgh girīftan*, 'to ask him to direct one to someone's house'; *kúshti girīftan*, 'to wrestle'; *gúftan girift* (also *āghāz namūd*, or *banā namūd bi-gúftan*), 'he began

to say, speak'; *qarā́r giriftan*, 'to get fixed', to be conceived' (of a child); *ta'mīd, ta'līm, giriftan*, 'to receive baptism, teaching'.

§ 222. *Búrdan, bar* (بُردن-بَر), 'to bear away', 'carry off': *gamā́n búrdan (kárdan, dā́shtan)* 'to fancy', (said from courtesy of oneself, rudely of anyone else); *ránj búrdan*, 'to be vexed'; *ān kitā́b-rā ism búrdan*, 'to mention (quote) that book'; *az miyā́n búrdan*, 'to put out of the way' (often = 'to kill'); *bi-sár búrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *tashrī́f búrdan*, 'to go away' (said in courtesy); *pai búrdan*, 'to follow up (*bi-chīzī*) a thing', 'to understand'; *ḥámleh búrdan*, 'to attack (*bar*)'.

§ 222a. *Uftā́dan (úft)* (اُفتادن-اُفت), 'to fall', 'happen': *muvā́fiq uftā́dan*, 'to turn out well, successfully'; *ā́qab uftā́dan*, 'to be late', 'to fall back'; *az ā́qab i shákhṣ uftā́dan*, 'to follow a person'; *ittifā́q uftā́dan*, 'to occur', 'happen'; *jilā́u uftā́dan*, 'to precede', 'take the lead', 'go in front'; *pī́sh uftā́dan az*, to surpass', 'outstrip'; *(bi-) rā́h uftā́dan*, 'to set out on a journey'.

§ 223. *Namū́dan, namā́y* (نمودن-نمای), 'to shew', 'to seem', 'to do', besides its frequent use with a noun, adjective or participle to form a compound verb (§ 124), has also some idiomatic uses: *jángī ṣáb rū́y (rúkh) namū́d*, 'a fierce battle took place'; *márā shā́dī rū́y (rúkh) namū́d*, 'I was glad'; *ijtinā́b namū́dan az*, 'to avoid', 'refrain from'; *bar ṭáraf (kinā́reh) namū́dan*, 'to set aside'.

§ 224. *Jústan, jū́y* (جُستن-جُوی), 'to seek': *sībqat jústan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kinā́reh jústan az*, 'to avoid', 'fight shy of'.

§ 225. *Zádan, zán* (زدن-زن), 'to strike', 'beat', 'hit': *bā́ng zádan*, 'to shout aloud'; *faryā́d zádan*, 'to cry out', 'make a lamentable noise'; *ḥárf zádan*, 'to speak'; *tufáng bar ū́ zádan*, 'to shoot at him'; *zā́nū zádan*, 'to kneel'; *záng zádan*, 'to ring a bell'; *lā́f zádan*, 'to boast'; *gū́l zádan*, 'to deceive'; *bar-hám (bi-hám) zádan*, 'to throw into confusion'; *khaímeh zádan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

strike one's tent'); *ūrā tāziyāneh* (*chūb*) *zádan*, 'to bastinado (flog) him'; *sīlī* (old *tapāncheh*) *bar rūyash zádan*, 'to give him a box on the ear'; *tapāncheh zádan*, 'to fire a pistol'; *talagrāf zádan*, 'to send off a telegram'; *túhmat zádan*, 'to accuse falsely'; *jám' zádan*, 'to add up (figures)'; *dam zádan*, 'to breathe', 'to cavil': *ḥads zádan*, 'to conjecture'.

§ 226. *Dáshtan, dār* (داشتن-دار), 'to have', 'to nold': *ān-rā lāzim dāshtan*, 'to require, have need of, that'; *īn ámr-rā márūẓ dāshtan* (= *árẓ kardan*), 'to represent this matter humbly'; *tashrīf dāshtan*, 'to be at home', 'to be present' (polite style).

§ 227. *Andākhtan, andāz* (انداختن-انداز), 'to cast', 'throw': *rāh andākhtan*, 'to let (one) go', 'to set (him) on his way'; *ta'vīq* (*ta'khīr*) *andākhtan*, 'to postpone (a thing)'; *názar andākhtan* (*afkándan*) *bi, bar*, 'to cast a glance upon'.

§ 228. Other common expressions are the following:

Ráng rīkhtan, 'to feign', 'pretend'.

taghyīr dādan, *tabdīl kárdan*, *mubáddal sākhtan* — to change, alter (trans).

ávaẓ namūdan (*kárdan*), to change, exchange.

ūrā dalālat kardan, to guide him.

ān súkhan-rā dalālat kardan, *mudállal namūdan* — to prove that statement.

ta'ṣīr (*áṣar*) *kárdan* (*dāshtan*) *bar*, to make (leave) an impression on.

árẓ kárdan, to state (politely), to say, to represent.

auqātash tálkh shud, he was angry, he was put out.

bāz īstādan az, to desist from.

qaṭ' i názar kárdan az (*bar*), to glance briefly at, pass on from.

dást shústan az, to wash one's hands of (a thing).

āibī (*bākī*) *ná-dārad*, it does not matter; it is pretty good.

(*bi-*) *dár ráftan*, to run away, escape.

bar ān and kih, they will have it that, they assert that.

qāil bar īn hástand, they assert this (that . . .), they acknowledge.

tāj-rā bā sár az dást dād, he lost both his crown and his life.

fúrṣat ghanīmat shamúrdan (*dānístan*) to take advantage of the opportunity.

sáfaratān khṿush guẓásht? did your journey turn out well?

ūrā qarār dādan, to appoint him, station him (at a place).

bā ū qarār dādan, to make an agreement with him.

ārẓ i bándeh-rā bí-rasíd, listen to what I wish to say.

(*pas* or) *āqab nishástan*, to retreat (said of troops).

(*pas* or) *āqab nishāndan*, to repulse (an army).

ātash (*tíshnagī*) *rā furū nishāndan*, to quench a fire (thirst))

riẓā bi-īn dād kih, he consented to this, that.

zabān gushūdan, to open one's mouth, begin to speak (*polite*).

dahān gushūdan (*bāz kardan*), to open one's mouth (*rude*).

(*dar*) *khṿāb būdan*, to be asleep.

(*bi-*) *khṿāb ráftan* (*tashrīf búrdan*), to go to sleep.

súkhan hanūz bar zabānash būd kih, while he was yet speaking.

hanūz az ḥárf zádan fārigh ná-shudeh būd kih, he had hardly finished speaking when . . .

ān súkhan-rā bar zabān i khṿúd hárgiz jārī ná-mī-sāzam, I never permit myself to use that expression.

cháshm dūkhtan bar, to fix one's eyes on.

rákht az khṿúd bīrūn kárdan, to put off one's garments.

súkhan rāndan (= *ḥárf zádan*), to speak.

futūḥāt ūrā dást dād, he gained some victories.

ān shákhṣ īn chīz-rā āsh i dar hamjūsh sākhteh ast, that fellow has made a hash of this matter.

ḥárakat kárdan, to set out, start on a journey.

ʿāzim i Ṭahrān būdan, to be bound for Ṭehrān.

tavállud yāftan, to be born.

kām rāndan, to flourish, prosper.

ḥúkm rāndan, to rule, govern.

ūrā barāyi kasī ʿaqd bastand, they betrothed her to some one.

Notes.

Gúl i gulâb (now *gúl i súrkh*) a rose.
badr, the full moon.
zarír, blind.
'ajūzeh (for Ar. *'ajūz*), an old hag: (here the world is so called).
farífteh, deceived = enamoured.
maqbūlán, persons accepted (by God).
kúnamat = *turā mí-kunam*.
taríqat, religion.
pír, a religious guide (father-confessor).
mashāhír (Ar. pl. of *mashhūr*) eminent persons.
salāh dānístan (*dān*), to see fit.
mutavállid, born.
kaifíyyat, state of affairs.
má'ní, design: statement.
iqdám namūdan, to venture.
Jazíratu 'l-Arab, Arabia, Mesopotamia.
maqárr i ayálah, seat of government.
júr'at, daring, a daring deed, presumption.
bi 'ishq giriftár, enamoured.

In this and some other Stories the words in brackets are in explanation of the more difficult phrases which precede them in the text.

Exercise 53.

حکایتِ چهاردهم

زنی بود کریه منظر و بنهایت زشت روی – اورا برای کوزی
عقد بستند و بنا کتش در آوردند (اورا بکوری دادند) روزی
زن بشوهرِ خود گفت افسوس که این صورتِ من چون آفتاب و
رخسارهٔ من چون گلِ گُلاب از چشم تو پوشیده است – جمالی دارم
بی نظیر و جبینی چون بدرِ مُنیر – اَلغرض اورا نابینا دانسته لافِ
حُسنِ خود میزد – مَردِ ضریر (کور) جوابش داد که اینقدر گزاف
و بیهوده مگوی اگر تو جمالی داشتی در دستِ منِ نابینا نمی اُفتادی
– حاصلِ مطلب – عجوزهٔ دُنیارا چون مردم بینا (از قبیلِ انبیا و
اولیا) از نظر انداخته اند ناچار پیشِ کوران (کوردلان) لافِ حُسنِ
خود میزند و دلِ ایشانرا فریفتهٔ خویش میسازد – اگر جمالی
میداشت پیغمبرانِ راهبر و مقبولانِ صاحب نظر آنرا قبول مینمودند
– قطعه –

نصیحتی کُنمت یاد گیر و در عمل آر – که این حدیث زپیرِ
طریقتم یاد است
مجُو دُرستیِٔ عهد از جهانِ سُست نِهاد – که این عَجُوزه عَروسِ
هَزار داماد است

Translation 54.

Sapor is one of *(az)* the eminent *(pl.)* of rulers. Regarding his descent and bringing up many fables are related. They say that his mother was a daughter of Ardavân (Artabānus), and they relate that she wished to poison Ardashir in revenge for (of) her father. Ardashir, having obtained information of this design, handed over the young woman to a minister *(vazīr)* that he might put her to death, but the minister did not see fit to slay her. When her son was born, having named him Sapor he busied himself, as was right *(kamā́ yánbaghī)*, in taking care of him *(bi-taʿáhhud i ḥā́l i ū)*. After a time, when Ardashir shewed regret at not having an heir, the minister explained the state-of-affairs. The king, being delighted with this statement, desired to know whether Sapor was (is) really his offspring or not. He commanded that, having brought Sapor along with some children of the same age as he was *(hamsā́l i ū́)* into his presence, they should engage in a game-with-balls *(gūybā́zī)*. During the game a ball fell near the king's throne. Not one of the boys ventured to fetch it except Sapor, who boldly coming forward *(qádam i jalā́dat pish nihā́deh)* carried off the ball. The king, glancing towards the minister, knew that that-very-one *(hamū́n)* was (is) the prince. Finally, the first war that Sapor undertook *(kard)* was with Ẓaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsán, taking advantage of the opportunity, Ẓaizan, having seized upon Arabia, fortified the fortress of Kháẓar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Ẓaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *ḥáram*, plotted treachery against *(bā)* her father and brought his life and rule to destruction *(máʿraẓ i halā́k)*. The treachery of this vile-deed *(khibā́-ṣat)* having [become *(ā́madeh)* forbidding] hindered Sapor from keeping *(īfā́-y i bi-)* his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace *(kā́kh)*, he handed her

over to the executioner that he might cause her to-be-dragged to the plank [for laying dead bodies upon to be washed] and the grave (*khák*) and award (*rasánad*) to her the recompense (*kaífar*) of the deed, as was her due (*sazá*).

Twenty-eighth Lesson.

Parsing.

§ 229. The best method of Parsing may be a matter of opinion to some extent; but in Persian all that is really necessary is to give such particulars as are given in the subjoined parsing of the first few sentences of Story XV., which story is appended to this lesson. As the question of gender does not affect grammatical relations in Persian (except indeed sometimes with *Arabic* nouns and adjectives, § 154), it is unnecessary to mention gender at all, except perhaps with such Arabic words. The singulars of any Arabic broken plurals that may occur should be mentioned, and the parts of all Irregular Verbs (Infinitive and Root).

§ 230. (*Story XV., first few sentences parsed*).

Sháḳhṣí { *sháḳhṣ*; noun, nominat. sing. (Ar. Pl. *ashḳháṣ*) subj. of *búd*. *í*; affix, denoting indefinite article. }

búd: 3rd Sing. Pret. Indic. Act. of Intrans. Verb *búdan*, *básh* (*búv*), agr. with its subj. *shaḳhṣ*.

ḥílehsáz; comp^d. Adj. (*ḥíleh*, trick, and *sáz*, rt. of *sákhtan*, *sáz*, to make), positive degree; part predicate of sentence, qualifying *shaḳhṣ*.

i; *iẓáfeh*, joining two adjectives.

daghábáz; comp^d. Adj. (*daghá*, deceit, and √*báz* of *bákhtan*), posit. degree; part predicate of sentence, qual. *shaḳhṣ*.

Rúzí { *rúz*: noun, obj. sing. (governed by *dar* understood). *í*: affix, denoting indefinite article. }

az; preposition.

kháneh; noun, obj. sing., governed by prep. *az*.

bírún; adv., qualifying *ámad*.

ắmad; 3rd. Sing. pret. Indic. Act. intrans. of *ắmadan* (*āy*), agreeing with *ū* understood (referring to *shakhṣ*).

va; conj.

gúft; 3rd. Sing. pret. Indic. Act. trans. of *gúftan* (*gūy*), agreeing with *ū* understood.

kih; conj.

ágar; conj.

Khudāvánd; noun, nom. Sing., subject of *ʿināyat kúnad*.

i; *iẓāfeh* (prep., gov. *ʿālam*).

ʿālam; noun, obj. Sing. (Ar. pl. *ʿālamīn*, regular), gov. by *iẓāfeh*.

amrūz; adv. (*in*+*rūz*), qualifying *ʿināyat kúnad*.

yák; numeral (cardinal) Adj., qualifying *áshrafī*.

áshrafī; noun, obj. Sing., gov. by (*or* direct object of) *ʿināyat kúnad*.

bi-; prep.

man; Pers. Pronoun, obj. Sing., gov. by *bi*- (*or* indirect object of *ditto*).

ʿināyat; noun in composition with *kúnad* (Ar. pl. *ʿināyāt*, regular).

ʿināyat kúnad; Compound Verb, trans., 3rd Sing. Pres. Subj. Act. of *ʿināyat kárdan*; agreeing with its subject *Khudāvánd* (subj. after *ágar* denoting uncertainty).

kúnad; 3rd Sing. Pres. Subj. Act. trans. of *kárdan* (*kun*) etc. (*as above*).

do; numeral (Cardinal) Adj., qual: *qarān*.

qirān; noun, obj. Sing., gov. by (part of direct object of) *khairāt mī kunam*.

i; *iẓāfeh*, prep.

ānrā { *ān*; demonst: Adj., obj., sing., gov. by *rā* (*or* part of direct object of *khairāt mī kunam*). *rā*; Postposition. }

dar; prep.

rūh; noun, obj. Sing., (gov. by *dar*).

i; *iẓāfeh* (prep.).

ū; Pers. Pron., obj. Sing., gov. by *iẓāfeh*.

khairāt, noun (Ar. Pl. of *khaïreh*, regular), in composition with *mī-kunam*.

khairāt mī-kunam; Compound Verb., trans., 1st Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

mī-kunam; 1st Sing. Pres. Indic. Act. trans. of *kárdan* (*kun*), etc. (as above).

Exercise 55.

حکایتِ پانزدهم

شخصی بود حیله سازِ دغاباز روزی از خانه بیرون آمد و گفت که اگر خداوندِ عالم امروز یك اشرفی بمن عنایت کند دو قرانِ آنرا در راهِ او خیرات میکنم ناگاه در اثنای راه یك اشرفی بدستش افتاد خوشنود شد. چون خیراتِ دادنِ دو قران در دلش گذشت رو بسوی آسمان کرد و گفت — عجب مردِ بی اعتباری بوده‌ام که از اوّل اشرفی بدسکهٔ قلب که دو قران کمتر می ارزد مرا داده اند و عوضِ خیرات وضع نموده این را بگفت و پیِ کارِ خویش رفت — حاصلِ مطلب — بدترین حیله و دغابازی آنست که بخالقِ خود نمایند و روزیِ اورا بخورند و بازناسپاسی کنند — بیت — شکرِ نعمت نعمتت افزون کند — کفر[1] نعمت از کفّت بیرون کند

Translation 56.

In short, after that Shāpūr (Sapor) (had) conquered many of the towns of Mesopotamia (*Jazīreh*), he marched against Nisibis (*Niṣibīn*): and this stronghold (*qál'eh*) is situated between the Tigris (*Dijleh*) and the Euphrates (*Furāt*), and the Empire of Rome and Persia were always at strife (*nizā' dāshtand*) about it. Sapor, after subduing Armenia, captured it. And, according to the historians of Persia, when the siege of that fortress was prolonged, Sapor in despair (*'ājiz shúdeh*) commanded his army with-one-accord to ask help and assistance from the Creator (*Ḥáẓrat-i Bárī*). They say (that), while they were engaged in

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[1] Short for *kufr i ni'mat* (to prevent the repetition of the *ni'mat*), 'ingratitude.'

humiliation and supplication, a wall of (from) the fortress fell. After the capture of Nisibis he marched towards the Byzantine dominions (*mamālik i Rūm*), and in that country numerous victories were gained by him (*ūrā dást dād*). He took the Emperor of Byzantium (*Qaiṣar i Rūm*) captive and appointed another person (*mard*) to that important office (*amr*). The first act of the new Emperor was to conduct Sapor to Antioch (*Anṭākíyyeh*), which in those times was the capital of the (Caesars) Emperors of Byzantium, and to hand over that city to be plundered (*bi bād i tákht va tārāj dād*): and he returned with immense booty and many slaves (*sarārī*). But a serious reverse (*ṣáda-meh*) came upon his army through (*az*) one of the nobles of Byzantium. The historians of Persia have not recorded the defeats that befel his armies at the end (*avākhir*) of his reign. According to their statement, Sapor, having in prosperity flourished for 31 years, built numerous cities after the war with the Byzantines (*Rūm*): two of that number (*júmleh*) he built- and-called (*banā nahād*) by his own name; one *Nīshābūr* in *Khurāsān*, which is still among (*az*) the important cities, and the other *Shāpūr* near *Kāzarūn* in *Fārs*.

Twenty-ninth Lesson.

Notes on Polite Conversation.

§ 231. The Persians are naturally a most courteous people, and the rules of etiquette (*nishást va bar-khāst*) are numerous and are most rigorously observed among them. It does not lie within the scope of the present work to treat of these, except in so far as they concern the language used in polite intercourse; but the student, if he visits Persia, should carefully notice the conduct of native gentry in these matters, and early acquire the rules observed in connexion, e. g., with the *qalyān*, the reception of guests, etc. We have already (§ 48) pointed out the fact that the speaker should occasionally use certain expressions of humility regarding himself and of respect for the person with whom he is conversing. These words

(which may be termed Submissives and Honorifics), when they are nouns, often take the place of the Personal Pronouns both in speaking and writing. Their use is abundantly illustrated in the Conversations and in the Letters contained in the Appendix.

The use of the Personal Pronoun of the First Person Singular (*man*) should not be indulged in too freely; it is better (when a pronoun or its equivalent is really needed at all) to employ one of the Submissives instead (*Vide* Conversation XXV). It will, however, be noticed, that, in some of the Tales given in the present book, certain persons use *man* of themselves even when speaking to a king. One reason for this is that in writing the older style permits the use of *man*, *to*, etc., where in conversation it would not now be allowable to employ them. Another reason is that, in addressing a king, to speak of oneself as *bándeh*, *ḥaqīr*, etc. would not indicate *sufficient* humility!

§ 232. A speaker should often preface a remark with the words *árẓ mī-shavad* (*árẓ mī-kunam*) *bi-khídmat i* (*sarkār i*) *shumā*, or *bi-khídmat i janāb i 'ālī árẓ mī-shavad* (*mī-kunam*). Politeness requires the person addressed to interject in an undertone the words *mī-farmāid*, which implies that he deems the verb *farmūdan* more suitable to the dignity of the speaker. In referring to the auditor's remarks a speaker must use *farmūdan*; as, *chinān kih al'ān farmūdīd*, "as you have just said". Similarly from courtesy extensive use is made of compound verbs one element of which is this same verb *farmūdan*: as, *āyā īn kitāb-rā mulāḥizeh* (*muṭāla'eh*) *farmūdeh īd?* "Have you read this book?" But the speaker must *never* use this verb of himself, nor, of course, must he employ *tashrīf āvárdan* (*búrdan*, *dāshtan*) regarding himself. In giving an order, even the Shāh of Persia would not say to the lowest of his attendants, *Man túrā* **húkm** *kárdam*, "I commanded you", nor would he use the equivalents *ámr namūdan*, *farmān dādan*, as Europeans often do. He would say *gúftam*, though in speaking to a third person he might use words implying command, e. g. *Man ūrā bi ān*

kár ma'múr sákhtam, "I commanded him to do that." The use of *ḥúkm kárdan* and its equivalents in giving orders conveys to Persian ears an impression of the speaker's arrogance or of his ignorance.

§ 233. In enquiring whether a person has comprehended what one has said to him, the use of the word *fahmídid,* "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *múltafit* (literally "attentive"); as, *Áyā ārẓ i bándeh-rā múltafit shúdid?* "Do you understand what I say?" The expression (*áyā*) *yā́ftīd?* is also sometimes used in the same sense.

§ 234. When a visitor wishes to depart, courtesy requires him to ask permission to do so before rising from his seat. This he does by saying *Murákhkhaṣ mī-farmā́īd?* or *Murákhkhaṣ am?* The proper reply to this is *Bi-īn zū́dī tashrī́f mī-barīd?* or, to a man of great importance, *Bi-panā́h i Khudā́.* The guest, when actually going, says, *Khailī záḥmat dā́dam* or *Bi-nihā́yat muzā́ḥim shúdam,* to which the host replies, *Khailī khvúsh ā́madīd, in shā'a'llāh zū́d bā́r i dī́gar tashrī́f mī-āvarīd.* The guest answers *Iltifā́t i shumā́* (*janā́b i 'ā́lī*) *ziyā́d: Khudā́ ḥā́fiẓ.* The host answers *Khudā́ ḥā́fiẓ i shumā́,* and accompanies him to the door, unless he sends a son instead. The visitor often declines this attention, but the host insists on it, saying *ḥátta'l bā́b,* "as far as the door." The proper reply to this is *Tasqúṭu 'lā́dā́b baína'laḥbā́b,* "Ceremonies fall down between friends," i. e. "No ceremony between friends."

Other matters of importance will be learnt from the Conversations and from attention to the usage of educated Persians. Attention to such matters is absolutely necessary, unless the student wish to gain a reputation for ungentlemanly conduct.

Notes.

Mann, a weight ($7^1/_2$ or 15 lbs)
pā́k, clean (= completely).
zághan, a kite (bird).
maẓárratashā́n, the injury which they inflict.

Exercise 57.

حکایتِ شانزدهم

شخصی صد منْ آهن پیشِ دوستی امانت گذاشت و بسفر رفت — چون مراجعت نمود مالِ خودرا باز خواست — آن دوست درمالِ امانت خیانت کرده بود — گفت که آهنِ ترا درگوشهٔ خانه نهاده بودم موشها گِرد آمدند و پاك بخوردند — آنشخص تعجب کرد و هیچ نگفت — روزِ دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مالِ خودرا نزدِ تو امانت نِهَم بشرطِ آنکه تو بجا فظتِ آن مشغول شوی — دوستِ خائن بهزار زبان استمالت کرد و گفت که بجان در حِراستِ آن خواهم کوشید و بمنّتِ تمام ازوی وعده خواست که شب بضیافتش رود — چون آنشخص بخانه اش در آمد ویرا بجای صدر بنشاند و پسرانِ خودرا پیشِ رویش آورد تا رسومِ دوستی و یگانگی را بیشتر بجای آورده باشد شخصِ مذکور بعد از تناولِ طعام اجازتِ رفتن خواست و پسرِ کوچکِ اورا مخفی برداشت و ببُرد — آندوست تمام شب در جُستجوی پسرِ خود پریشان میبود و روزنیز در آن سرگردان و حیران بهیچ جاسُراغ پسررا نیافت — ناچار بخانهٔ آنشخص رفت و حالِ خودرا عرض کرد — آنشخص گفت که چون از خانهٔ تو مراجعت کردم آوازِ گریهٔ طفلی را بر آسمان شنیدم گویا زَغَنی بچهٔ آدمی را بچنگال گرفته پرواز میکرد — دوستِ خائن گفت مگر دیوانه شدهٔ زَغَن چگونه میتواند بچهٔ آدمی را ببَرد — آنشخص گفت خاموش باش جائی که موش صد منْ آهن بخورد زَغَن نیز بچهٔ آدمیرا میتواند بُرد — دوستِ خائن دانست که حال چیست گفت اندیشه مکن که آهن را موش نخورده است — آنشخص گفت توهم بیفکر باش که بچهٔ ترا زَغَن نبُرده است — الغرض آهن را باز داد و بچهٔ خویشرا گرفت — حاصلِ مطلب — بامردُم مکّارِ دغاباز جهةِ دفع مضرّتشان

فریب و حیله کردن جایز است و نه برای جلب منفعت —
بیت —
باش در عالم زهریك هوشیار — جای گل گل باش جای خار خار

Thirtieth Lesson.

Some Persian Proverbs.

§ 235. The Persians, like most other nations, have a large number of proverbs, some of which are very expressive. Our limits prevent us from giving more than a few of the most important of these. But the student who wishes to pursue the subject further will find it well treated of in a volume entitled جامع التمثيل. Not a few of the proverbs there given, however, are now obsolete, as the volume was composed some centuries ago: but the following and many others are still in constant use.

European Equivalent.	*Persian.*
(1) Out of sight, out of mind.	(۱) از دل برود هر آنکه از دیده برفت.
(2) The darkest hour is just before the dawn.	(۲) أمیدها در نا أمیدیست
(3) What the heart thinks the tongue speaks.	(۳) آنچه در دیك است بچمچه میآید
(4) A widow's mite.	(٤) از درویشان برگ سبزی
(5) If God be for us, who can be against us?	(٥) اگر یار اهل است کار سهل است
(6) Let bygones be bygones.	(٦) آن دفتر گاو خورد
(7) Take your chance when you can.	(۷) این گوی و این میدان
(8) He is as well known as the Devil himself. (Il est connu comme le loup blanc).	(۸) از کفر ابلیس مشهورتر است

(9) Out of the frying-pan into the fire.	(۹) از باران زیرِ ناودان گریخت .
(10) He's a skinflint: he is close-fisted.	(۱۰) آب از دستش نمی چکد
(11) As well be in for a sheep as a lamb.	(۱۱) آب که ازسر گذشت چه یك نیزه چه صد نیزه
(12) Cut your coat according to your cloth.	(۱۲) پارا بأندازهٔ گلیم باید دراز کرد
(13) He has caught a Tartar.	(۱۳) باخِرس در جوال رفته
(14) With the most brazen impudence.	(۱٤) پوستِ سگ را بروی خود کشیده
(15) He hasn't got a leg to stand upon.	(۱۰) پا درهوا حرف میزند
(16) Where there's a will there's a way. Little strokes fell great oaks. (Petit à petit l'oiseau fait son nid).	(۱٦) پُرسان پُرسان میشود رفت تا چین
(17) No rose without a thorn.	(۱۷) کسی که گل میخواهد باید مِنّتِ خار بکشد
(18) Carry coals to Newcastle.	(۱۸) بِلقمان حِکمت آموزی چه حاجت
(19) Make hay while the sun shines.	(۱۹) تا تنور گرم است نان توان بست
(20) Honesty is the best policy.	(۲۰) تا مار راست نشود بسوراخ نرود
(21) Slow and steady wins the race.	(۲۱) تاشب نروی روز بجائی نرسی
(22) Self-praise is no commendation.	(۲۲) تعریفِ خود کردن پنبه خائیدنست
(23) Words once spoken cannot be recalled.	(۲۳) تیری که ازکمان بیرون جُست دیگر برنمیگردد

(24) Virtue is its own reward.	(۲٤) ثواب راه بخانهٔ خود میبرد
(25) You can't draw blood from a cabbage.	(۲٥) ثمر از درختِ بید نباید جُست
(26) To kill two birds with one stone.	(۲٦) چه خوش بُوَد که بر آید بیك کرشمه دو کار
(27) He is caught in his own trap.	(۲۷) چاه‌کن همیشه درچاه می اُفتد
(28) Spare the rod and spoil the child.	(۲۸) چوب از بهشت آمده است
(29) The nearer to Church the farther from grace.	(۲۹) چراغِ پای خودرا روشن نمیسازد
(30) You can't see the wood for the trees.	(۳۰) چندان سمن است که یاسمن پیدا نیست
(31) Never look a gift horse in the mouth.	(۳۱) جائیکه نمك خوری نمکدان مشکن
(32) Business is business. (*Kākā* is a vulgar word in Shīrāz for a *brother*. Elsewhere it means only a *negro*, which meaning it often has in Shīrāz also).	(۳۲) حساب حسابست و کاکا برادر
(33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief.	(۳۳) حریف حریفِ خودرا می شناسد
(34) No use striving against fate.	(۳٤) خدا کشتی آنجا که خواهد بَرَد — اگر ناخدا جامه از تن درد
(35) Though the mills of God grind slowly, yet they grind exceeding small.	(۳٥) خدا دیرگیرِ سخت‌گیر است

(36) They that live in glass houses shouldn't throw stones.	(۳٦) خانهٔ پُر شیشه را سنگی بس است
(37) Too many cooks spoil the broth. What's everyone's business is nobody's business.	(۳۷) خانه که دوکدبانو باشد خاك تا زانو باشد
(38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe).	(۳۸) خانه روشن میکُند (یعنی عُمرش بآخر رسیده است)
(39) He has hit the right nail on the head.	(۳۹) خرِخودرا از پُل گذرانید
(40) He doesn't know a hawk from a hand-saw.	(٤٠) خر و گاورا ازهم فرق نمیگُذارد
(41) Death is the brother of sleep.	(٤١) خواب برادرِ مرگ است
(42) Let the cobbler stick to his last.	(٤٢) کارِ هر بُز نیست خرمن کوفتن
(43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.)	(٤٣) دل بدل راه دارد
(44) He is a greedy fellow, he wants whatever he sees.	(٤٤) دلکی دارد زیبا هرچه دید میخواهد
(45) He is in doubt what to do.	(٤٥) دل دل میکند (یعنی مُتردِّد خاطِر است)
(46) No use crying over spilt milk.	(٤٦) دستك بزنید که هر چه بردند بردند
(47) When the steed is stolen shut the stable door.	(٤٧) دریکه نداری دربان چه میکُنی
(48) Walls have ears.	(٤٨) دیوار گوش دارد
(49) The pot calling the kettle black.	(٤٩) دیك بدیك میگوید که تهِ تو سیاه است

(50) One can't make war with rose water.	(۵۰) در دعوا حلوا قِسمت نمیکنند
(51) Every man is innocent till his guilt is proved. (First catch your hare.)	(۵۱) دزدِ نگرفته پادشاه است
(52) A slight loss is a great one to a poor man.	(۵۲) درخانهٔ مور شبنمی طوفانست
(53) Better late than never. (Festina lente.)	(۵۳) دیر آی و دُرُست آی
(54) His room is better than his company.	(۵٤) دوری و دوستی
(55) Fortune is fickle.	(۵۵) دُنیا همیشه بیَك قرار نمیماند
(56) That is a very difficult task.	(۵٦) راه باریك است وشب تاریك و منزل بس دراز
(57) You can't make a silk purse out of a sow's ear.	(۵۷) روستائی اگر ولی باشد — خِرس در کوه بوعلی باشد
(58) Nitĕre, parve puer, quicunque nitĕre cupis.	(۵۸) رنج بکش تا بگنجی برسی
(59) Can two walk together except they be agreed?	(۵۹) روحرا صحبتِ ناجِنس عذابیست الیم
(60) A penny laid by for a rainy day.	(٦۰) زرسفید از برای روزِ سیاه
(61) There are wheels within wheels.	(٦۱) زیرِ کاسه نیم کاسه است
(62) Gentle means are best.	(٦۲) زبانِ خوش ماررا ازسوراخ بیرون میآورد
(63) Silence is golden. Speak when you're spoken to.	(٦۳) سُخن تا نپرسند لب بسته دار
(64) He put in his oar where he wasn't wanted.	(٦٤) سر درمیانِ سرها آورد
(65) Diamond cut diamond.	(٦۵) سنگ سنگ را میشکند

(66) Potatoes and point. The miser would skin a flint.	(٦٦) سوداگر پنیر در شیشه میخورد
(67) To buy a pig in a poke. (La nuit tous les chats sont gris.)	(٦٧) شب گربه سمور مینماید
(68) Segnius irritant animes demissa per aurem, quam quae sunt oculis subiecta fidelibus . . .	(٦٨) شنیدن کی بُوَد مانندِ دیدن
(69) Turn and turn about: turn about is fair play.	(٦٩) آسیا و پتا
(70) One word begets another.	(٧٠) حرف حرف می آورد
(71) One can't believe a single word he says.	(٧١) صدکوزه بسازد که یکی دسته ندارد
(72) He is fond of the sound of his own voice.	(٧٢) صوتِ خودش بگوشِ خودش خوش صدا بُوَد
(73) As iron sharpeneth iron, so doth the countenance of a man his friend.	(٧٣) صُحبتِ نیکانت از نیکان کند
(74) Two heads are better than one.	(٧٤) صدا از یکدست برنیاید
(75) One must die when one's time comes.	(٧٥) صیدرا چون اجل آید سوی صیاد رود
(76) Patience and perseverance won a wife for his Reverence.	(٧٦) صبر مفتاحِ کارهاست
(77) One good turn deserves another.	(٧٧) ضیافت پای پس هم دارد
(78) A lucky man may do as he likes.	(٧٨) طالع اگر داری برو به پشت بخواب
(79) He has let the cat out of the bag. All the fat's in the fire.	(٧٩) طشتِ او از بام اُفتاده

(80) That's a case of the wolf and the lamb.	(۸۰) ظالم از مظلوم باشد شکوه‌چی
(81) His cup is full. (It's all up with him.)	(۸۱) ظرفش لبریز شده
(82) The fathers have eaten sour grapes, and the children's teeth are set on edge.	(۸۲) ظلمِ ظالم بر سرِ اولادِ ظالم میرود
(83) He's been let blood (done out of money).	(۸۳) عرق کرده
(84) Qui s'excuse s'accuse.	(۸٤) عُذر بدتر زگناه می آورد
(85) His sands are just run out.	(۸۵) عمرش آفتابِ سرِ کوهست

Exercise 58.

حکایتِ هفدهم

یکی از سلاطین بمرض سختی مُبتلا گردید — اطبای حاذق ازعلاجِ آن عاجز شُدند و امیدِ شفا مُنقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سُلطان آمد و گفت که در یکروز پادشاهرا تندُرست میکنم باید که شاه خَلوَت بیاید — ارکانِ دولت بهزار جان ازاین مُژده خوشوقت شُدند و پادشاهرا بخلوت بُردند — فقیر در حبسِ دم مشغول شُد و بقوّتِ جذبِ مرضِ پادشاهرا بخود در کشید — و چون قالبِ بیجان بیُفتاد شاه تندُرست گشت — پس شاگِرد فقیررا بردوش کشیده بخانه بُرد و اورا بریاضت و تزکیهٔ نفس ازآن مرض خلاصی داد — حاصلِ مطلب — تا اِنسان خودرا در زحمت نَیَندازد آسایشِ دیگری ازوی نیاید و تا در عِبادت و ریاضت قدم ننهد و از آسایشِ نفسِ خود در نگذرد بآسودگی سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایهٔ خورشید سواران طلب

Appendix A.

Arabic Phrases in Constant Use in Persian.

And God is most wise (= and God knows best what is the truth)	وَٱللهُ أَعْلَم
God is most mighty	اَللهُ اَكبر
To God be praise	لِلّٰهِ ٱلْحَمْدُ *or* اَلْحَمْدُ لِلّٰه
If it please God	إِنشاءَ ٱللّٰه *or* إِن شاءَ ٱللّٰه
Whatever God may please	ماشاءَ ٱللّٰه
God bless	بارَكَ ٱللّٰه
I ask pardon of God (= God forbid that I should think so)	أَسْتَغْفِرُ ٱلله
In the name of God	بِسْمِ ٱللّٰه
In the name of God the Merciful, the Gracious	بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحيم
There is no might and there is no power but in God	لاحَوْلَ وَلا قُوَّةَ إِلّا بِٱللّٰه
O God, O Muḥammad, O ʻAlī (exclamations)	يا الله *or* يا مُحَمَّد *or* يا علی
My God (in prayer) (*ilāhī*)	إِلٰهی
Commander of the faithful (ʻ*Alī* is so called by the Shīʻehs; the Sunnīs give all Khalīfehs the title)	اميرُ ٱلْمُؤْمِنين
The Truthful: title of Abū Bakr	اَلصِّدّيق
Lord of (Divinely sent) messengers: title of Muḥammad	سَيِّدُ ٱلْمُرْسَلين
Seal (= last) of Prophets: title of Muḥammad	خاتَمُ ٱلْأَنبيا
We take refuge in God from it	نَعُوذُ بِاللهِ عَنْهُ
Friend of God: title of Abraham. . . .	خَليلُ ٱلله
(He who) does not die: immortal	لا يَموت
(That which) is not cut short	لا يَنْقَطِع
Uncultivated (ground).	لَمْ يَزْرَع
In person, in essence	بِنَفْسِهِ *or* بِعَيْنِهِ
On this supposition.	عَلیٰ هٰذا ٱلْقِياس
Upon him (her, them two, them) be peace	عَلَيْهِ (عَلَيْهَا — عَلَيْهِمَا — عَلَيْهِم) ٱلسَّلام

Peace be upon thee (greeting)	السّلام علیك
Peace be upon you	سلام علیکُم
Upon you be peace (reply)	(عو) علیکُم السّلام
May God be pleased with him	(رضر) رَضِیَ ٱللّٰه عنه
God's mercy be upon him (her)	رحمةُ ٱللّٰه عنیه (علیها)
God bless and preserve him	(صلم) صَلّ ٱللّٰه علیه وسَلَّم
May his prosperity continue	دامَ إقبالُه
May his glory be glorious and He is most high (= God most high and most glorious	جلَّ جَلالُه وتعالیٰ
In this our day	فی یومنا هَذا
Founded upon that	بناءعلی ذاك (= بنا بر آن)
What he owns = his property	ما یَملِك
The person referred to	المُشارْ إلیه
The defendant	المُدّعا علیه
In truth, really, indeed	فی الحقیقه
In fact	فی الواقع
Indeed	فی الفعل
What cannot be expressed, ineffable	مالا كلام
In fine, in short	خلاصه
The moral: in short	حاصِلُ ٱلمطلب (= حاصِلِ مطلب)
In what follows, in future	فی ما بعد
What is between	ما بین
Continuously, continually	علی الاتّصال
As formerly, as in what precedes	کما فی السّابِق
As far as possible	حتّی ٱلمقدور
As is right (comme il faut)	کما ینبغی
In short, finally	القصّه
The result, in short	الحاصِل
The object = in fine	الغرض
To the end = et cætera (etc.)	الخ (= الی الآخر *or* الی آخرِه)

Appendix B.

Arabic Calendar.

Since the Arabic conquest of Persia the Arabic (Muḥammadan) Calendar has been in use in the country for all ordinary purposes. It is a lunar Calendar, the months containing 30 and 29 days alternately. The year consists of 354 days, 9 hours; and its reckoning begins from the *Hijreh* (in Persian *Hijrat*) or *departure* of Muḥammad from Mecca to reside in Medína, A. D. 622 (18th July, new Style). The year being so much shorter than the Christian, it is not possible to give any English equivalent for the various months, as they begin about 11 days earlier each year. *Ramaẓán* in the present year (A. D. 1901) began on 12th Dec. To find the Christian date exactly corresponding to any Muḥammadan date, it is necessary to express the Muḥammadan date in years and decimals of a year, to multiply these figures by ·970225, and to the product to add 621·54 (Forbes). The result will be right to a day. The Muhammadan year 1319 began on 20th April, 1901.

Arabic Months.

1. Muḥarram	١ محرم
2. Ṣafar	٢ صفر
3. Rabí'ul avval	٣ ربيع الاوّل
4. Rabí'uṣṣání	٤ ربيع الثانى
5. Jumādiyu'lavval	٥ جمادى الأول (الأولى)
6. Jumadiyu'ṣṣání	٦ جمادى الثانى (الأخرى)
7. Rajab	٧ رجب
8. Sha'bān	٨ شعبان
9. Ramaẓān	٩ رمضان
10. Shavvāl	١٠ شوّال
11. Ẕu'l Qa'deh	١١ ذوالقعده
12. Ẕu'l Ḥijjeh	١٢ ذوالحجه

The Christian (Syrian) year is not much used in Persia, but the Arabic forms of the names of the months are:

7. June	٧ حزيران	1. December	١ كانون اوّل
8. July	٨ تموز	2. January	٢ كانون ثانى
9. August	٩ آب	3. February	٣ شباط
10. September	١٠ أيلول	4. March	٤ ادار
11. October	١١ تشرين اوّل	5. April	٥ نيسان
12. November	١٢ تشرين ثانى	6. May	٦ ايار

The old Persian Year.

Since the reform of the old Persian Calendar in 1079 by *Malik Shāh Jalālu'ddīn*, this year begins on the day of the sun entering Aries, the Vernal Equinox. The year consists of 12 months of 30 days each, five being added to Isfandārmuz to bring the number up to 365, and a leap year (*sāl i kabīseh*) being reckoned every fourth year with an additional day. This system of reckoning is now little used, except that its New Year's Day (*Naurūz*) is still the great day for governors entering on their office, and is a festival. The names of the months are:

7. Mihr	٧ مهر	1. Farvardīn	١ فروردين
8. Ābān	٨ آبان	2. Ardī Bihisht	٢ اردى بهشت
9. Āẓur	٩ آذُر (آذر)	3. Khyurdād	٣ خورداد
10. Day	١٠ دَى	4. Tīr	٤ تير
11. Bahman	١١ بهمن	5. Murdād	٥ مرداد
12. Ispandārmuz (Isfandārmuz)	١٢ اسپندارمز	6. Shahrīvar	٦ شهريور

The Tātār Cycle. (*Sanavāt i Turkī.*)

A Tātār Cycle of 12 years is sometimes used in historical works, e. g. in the *Jahān-gushā-yi Nādirī*. The years are named after certain animals, the words being still used in that sense in Central Asiatic Turkish. The present year 1901 is the second of a new Cycle, and is hence "the year of the Ox". The names with their translation are as follows:

Year of the *Mouse*	١ سِچقان (سيچقان)
" " " *Ox*	٢ اوِّى (اود)
" " " *Leopard*	٣ بارس (پارس)

Year of the *Hare*	٤ تَوشْقان (تَوشقان)
" " " *Fish* (Crocodile)	٥ بالِق (لُوى)
" " " *Serpent*	٦ يِيلان (يِلان)
" " " *Horse*	٧ آتَ (يُونت)
" " " *Sheep*	٨ قوي
" " " *Ape*	٩ مَيمون (پيچی)
" " " *Cock*	١٠ توخی (تخاقو)
" " " *Dog*	١١ اِيت
" " " *Hog*	١٢ طونغوز (تنگوز)

The year (اِيل, *īl*) is a solar one, beginning and ending in Spring, 21st March, Vernal Equinox, and is divided into twelve "Mansions", — the twelve signs of the Zodiac. Each entire cycle is called a *muchāl*. (Shaw's "Grammar of the Language of Eastern Turkistān"). The secondary forms given in brackets are more usual in Persian works.

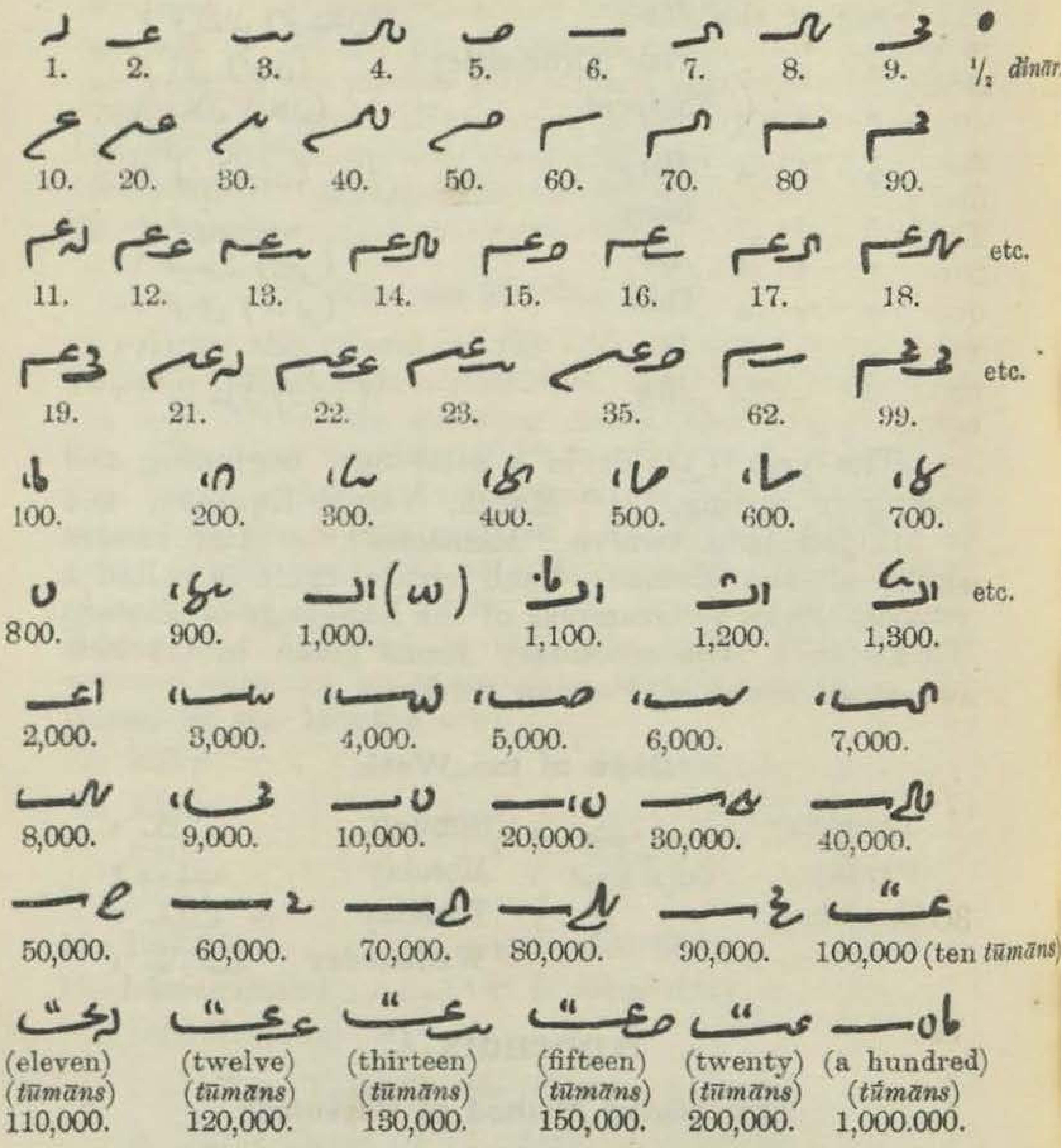
Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ يكشنبه
Friday	٦ جمعه (آدینه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه‌شنبه
		Wednesday	٤ چهارشنبه

Appendix C.

The *Siyāq* Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dīnārs* (*vide* App. D). It will be seen that the figures are often hastily written Arabic words for numbers, e. g. the signs for 10; 20; 100; 1,000, 10,000, are evidently the Arabic numbers عشر, عشرين, مائه, الف and the Turkish تومان (ten thousand) written cursively. The numbers after 10,000 are multiples of that number and are read "twenty *tūmāns*", etc. The units are corruptions of the ordinary Arabic numerals.



Appendix D.

Money, Weights and Measures.

1 *dīnār* (An imaginary coin).

5 *dīnārs* = 1 *ghāz* (an imaginary coin).

10 *ghāz* or 50 *dīnārs* = 1 *shāhī*.

2 *shāhīs* = 1 *muḥammadī*

2 *muḥammadīs* = 4 *shāhīs* = 1 *ábbāsī*.

5 *ábbāsīs* = 20 *shāhīs* = 1,000 *dīnārs* = 1 *Qirān*.

10 *qirāns* = 10,000 *dīnārs* = 1 *tūmān*.

Europeans in Persia generally keep their accounts in *qirāns* (*krāns*) and *shāhīs*, or in *tūmāns*, *qirāns* and *shāhīs*, though the Banks and merchants express the number of *ghāz* instead of using *shāhīs*: thus. "krs. 249/95" means "twenty four tūmāns, nine *qirāns* and ninety-fine *ghāz*: reckoning 20 *shāhīs* or 100 *ghāz* to the *qirān*. The number of *shāhīs* to the *qirān*, however, varies from time to time. The £ 1-0-0 is now worth a little over 5 tūmāns (about 52 or 53 krāns), but varies in value from day to day. The *qirān* is often called a *riyāl* (the Spanish *real*), often also it is called a *hazār*, being equal to 1,000 *dīnārs*.

Weights.

In Persia liquids and various kinds of grain are *weighed* and not measured.

Nukhūd (a chick-pea).

24 *nukhūd* = 1 *miṣqāl* (about $^1/_6$ of an ounce avoirdupois).

90 *miṣqāl* = 1 *vaqqeh* (about 14 oz avoirdupois).

8 *vaqqeh* = 1 *mann i Tabrīzī* or Tabrīz maund ($7^1/_4$ to $7^1/_2$ lbs.).

2 *mann i Tabrīzī* = 1 *mann i Shāhī* ($14^1/_2$ to 15 lbs.).

4 *mann i Tabrīzī* = 1 *mann i Rai* (about 29 or 30 lbs.).

8 *mann i Shāhī* = 1 *mann i Ḥāshimī* (abt. 116 lbs.).

50 *mann i Shāhī* = 1 *kharvār* or donkey-load (abt. 725 lbs.).

Measures of Length.

Mūyi shutur (camel's hair in breadth).

Jau (grain of barley).

Angusht (breadth of a finger).

Bahar, length of a thumb-joint, abt. $1^1/_4$ inch.

2 *bahar* = 1 *girih* (knot) = abt. $2^1/_2$ inches.

16 *girih* = 1 *gaz* (*ẓar'*), about 40 inches: (roughly a yard): also called in Turkish an *arshīn*.

Vajab, a span: from tip of thumb to tip of little finger.

Dast, *ẓirā'*, *araj*, a cubit (fr. elbow to tip of middle finger).

1 *qadam*, a pace (about 20 inches = 2 *gaz*).

Baghal, a fathom, from the tip of the middle finger of one hand to that of the other, the arms being extended.

Kalleh, about 5½ feet.

1 *farsakh* (*farsang*, parasang) = 12,000 *qadam* or 6,000 *gaz*, about 3½ or 3¾ English miles. (On their new road from Resht to Tehrân, the Russians calculate that 8 versts make one *farsakh*. The Russian Verst is 0·663 of an English mile.)

(Principally from Wollaston.)

Appendix E.

Itineraries.

1. From Enzelli (*Anzali*) to Tehrān (*Tahrān*).

Landing at Enzelli, the traveller goes by boat (4 or 5 hours' journey) up the estuary to Pīreh Bāzār, whence he drives to Resht (about 6 miles). Thence a capital coaching road, recently finished by the Russians, runs to Tehrān, By postchaise he can drive to Tehrān in 48 hours; using the same horses all the way he will require nearly 7 days.

From	Resht (Rasht)	to	Quhdum,	4	farsakhs;	16 miles.
"	Quhdum	"	Rustamābād,	4	"	18½ "
"	Rustamābād	"	Manjīl,	4	"	17½ "
"	Manjīl	"	Pā-yi-chinār,	4	"	13 "
"	Pā-yi-chinār	"	Yūzbāshichāī,	4½	"	
"	Yūzbāshichāī	"	Āqbābā,	5	"	
"	Aqbābā	"	Qazvīn,	4	"	
"	Qazvīn	"	Kāvandeh,	4	"	
"	Kāvandeh	"	Qaishlāq,	4	"	
"	Qaishlāq	"	Yangī Imām,	4	"	
"	Yangī Imām	"	Hiṣārak,	4	"	
"	Hiṣārak	"	Shāhābād,	4	"	
"	Shāhābād	"	Tahrān,	4	"	

European hotels are to be found at Resht and at Tehrān. On the road between these places there are post resthouses at the stations named above. Caravansarais may also be found.

2. From Tahran to Iṣfahan.

From	Tahrān	to	Kahrīzak	about	4	farsakhs
,,	Kahrīzak	,,	Ḥasanābād	,,	4	,,
,,	Ḥasanābād	,,	Qal'eh yi Muḥ. 'Alī Khān	,,	4	,,
,,	Qal'eh M. 'A. Kh.	,,	Kūshk i Nuṣrat	,,	4	,,
,,	Kūshk	,,	Manzariyyeh	,,	4	,,
,,	Manẕariyyeh	,,	Qum	,,	4	,,
,,	Qum	,,	Parsangān	,,	4	,,
,,	Parsagān	,,	Sinsin	,,	7	,,
,,	Sinsin	,,	Kāshān	,,	6	,,
,,	Kāshān	,,	Quhrūd	,,	7	,,
,,	Quhrūd	,,	Bīdāshk (or to Soh, 5 farsakhs)	,,	6	,,
,,	Bīdāshk	,,	Mūrchihkhvār	,,	6	,,
,,	Mūrchihkhvār	,,	Gaz	,,	6	,,
,,	Gaz	,,	Iṣfahān	,,	3	,,

(From Iṣfahān to Julfā is about 2 miles).

3. From Bushire (Abū Shahr) to Iṣfahan.

From	Bushire	to	Burāzjūn	about	7	farsakhs
,,	Burāzjūn	,,	Kunār Takhteh	,,	6	,,
,,	Kunār Takhteh	,,	Kāzarūn	,,	8	,,
,,	Kāzarūn	,,	Miyān Kutal	,,	5	,,
,,	Miyān Kutal	,,	Khāneh Zanyūn	,,	6	,,
,,	Khāneh Zanyūn	,,	Shīrāz	,,	8	,,
,,	Shīrāz	,,	Zarghūn	,,	5	,,
,,	Zarghūn	,,	Pūzeh	,,	5	,,
,,	Pūzeh	,,	Qavvāmābād	,,	6	,,
,,	Qavvāmābād	,,	Murghāb	,,	7	,,
,,	Murghāb	,,	Dehbīd	,,	7	,,
,,	Dehbīd	,,	Khān i Khūreh	,,	5	,,
,,	Khān i Khūreh	,,	Surmak	,,	7	,,
,,	Surmak	,,	Abādeh	,,	6	,,
,,	Abādeh	,,	Shulgistān	,,	5	,,
,,	Shulgistān	,,	Yazdikhāst	,,	6	,,
,,	Yazdikhāst	,,	Maqṣūd Bēgī	,,	6	,,
,,	Maqṣūd Bēgī	,,	Qumisheh	,,	5	,,
,,	Qumisheh	,,	Ma'yār	,,	5	,,
,,	Ma'yār	,,	Marq	,,	5	,,
,,	Marq	,,	Iṣfahān (or Julfā)	,,	3	,,

4. From Iṣfahan to Aḥvāẓ (new route).

From	Iṣfahān	to	Bistagūn	about	30	Engl. Miles
„	Bistagūn	„	Qahveh-rukh	„	22	„
„	Qahveh-rukh	„	Kharajī	„	18	„
„	Kharajī	„	Ardal	„	22	„
„	Ardal	„	Dōpulūn	„	8	„
„	Dōpulūn	„	Sar i Khyarm	„	16	„
„	Sar i Khyarm	„	Pul i ʻAmārat (Mālvārī)	„	13	„
„	Pul i ʻAmārat	„	Dahdīz	„	12	„
„	Dahdīz	„	Gōdăr	„	12	„
„	Gōdăr	„	Māl Amīr	„	16	„
„	Māl Amīr	„	Qalʻeh-yi Tūl	„	16	„
„	Qalʻeh-yi Ṯūl	„	Aʻlāʼ Khūrshīd	„	7	„
„	Aʻlāʼ Khūrshīd	„	Tauleh	„	15	„
„	Tauleh	„	Jāreh	„	9	„
„	Jāreh	„	Khandaq	„	15	„
„	Khandaq	„	Vāʻīz	„	30	„
„	Vāʻīẕ	„	Aḥvāẓ	„	17	„

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Iṣfahān to Aḥvāẓ).

Appendix F.

Persian Letters.

Nr. 1.

حضور مرحمت دستور برادر ملتجی در خداوند ما عیسی مسیح آقای تیزدل صاحب زید عمره

عرض میشود عریضهٔ چاکر بسرکار مستر پرسیس صاحب زید مجده عرض نموده

و ایشان جوابی در ذیل عریضهٔ بنده مرقوم فرموده و دو شب قبل نام رسانید

الیوم فراموش شد که باخود بحضور مبارک برسانند و اکنون بهمان پاکت را

لفاً ارسال حضور مبارک داشت که ملاحظه فرمائید و اگر اجازت

باشد یوم شنبه شرفیاب خدمت جناب مستر پرسیس صاحب بشوم

در محبت خداوند مسیح

Nr. 2.

روحی فداک دستخط مبارک در سرافرازی این عبد مرقوم فرموده بودید که در زیارت

فرموده بودید در هرگاه آن کتاب شکر مظفر تمام شده است تاریخ نوشتن شروع شود

نوشته

الحال یک باب از کتاب مسمی به شکر مظفر نوشته شده است و ما بقی دیگر هنوز

نشده است و طولانی است تا تمام شود زیرا که ۳۷۰ صفحه دیگر باید نوشته شود

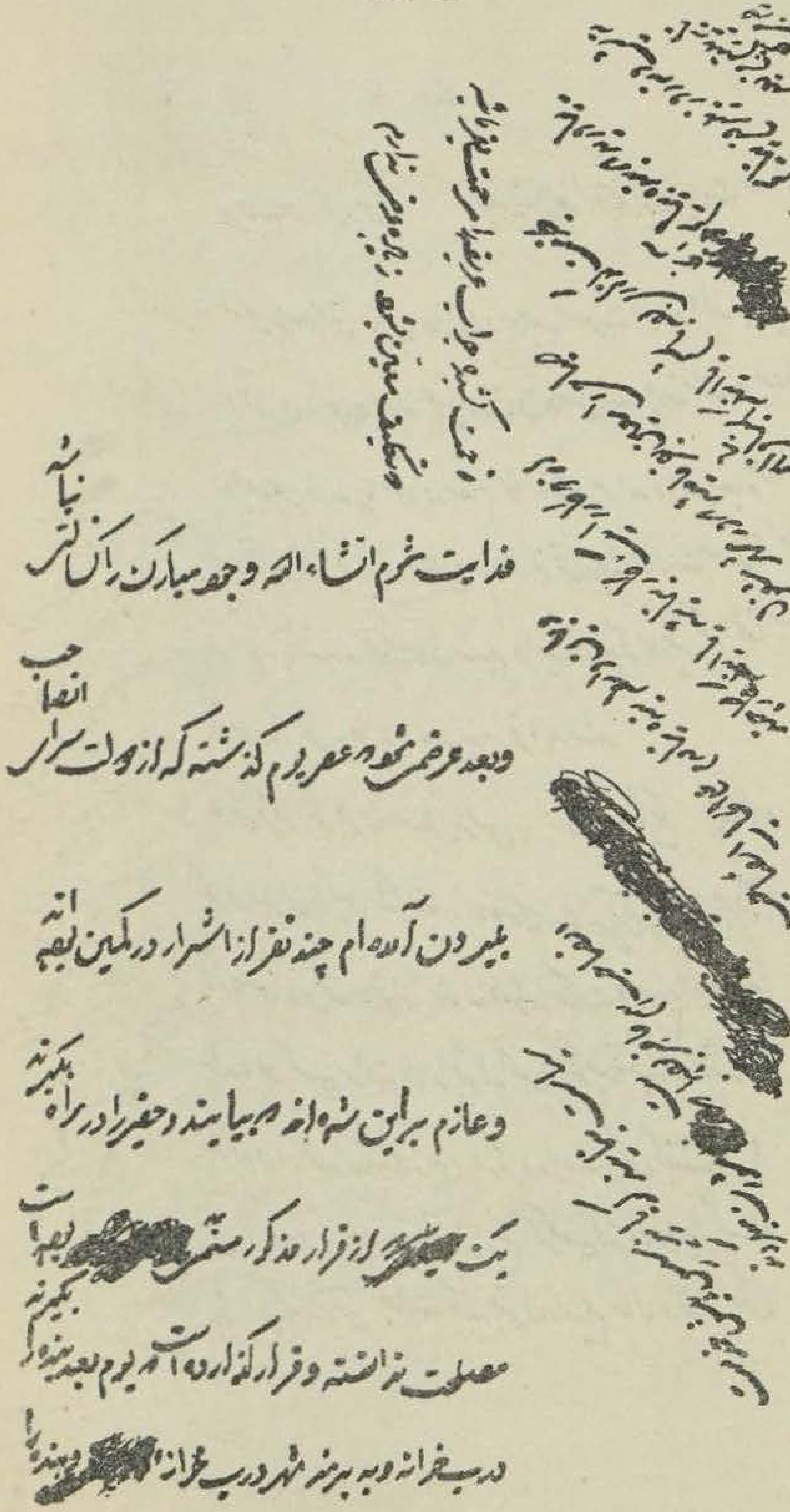
و مدت یکماه بلکه بیشتر طول میکشد تا تمام شود شکر مظفر هرگاه چنانچه آن کتاب تاریخ

نوشتن لازم است باید زودتر نوشته شود همین زبانی بفرمائید به خادم که به جلفا می آیند

و باید تاریخ شروع شود تا نوشتن آن کتاب را ترک نموده اول تاریخ را بنویسیم هرگاه

و چنانچه اول شکر مظفر لازم است نوشته شود هیچ جواب نفرمائید

Nr. 3.


فدایت شوم انشاء الله وجود مبارک را کسالتی نباشد

و بعد عرض میشود عصر دیروز گذشته که از دولتسرای انصاحب

بیرون آمده ام چند نفر از اشرار در کمین بوده اند

و عازم براین شده اند بیایند و حقیر را در راه بگیرند

یک [redacted] از فرار مذکور [redacted] است

مصلحت ندانسته و قرار گذارده ام یوم بعد بنده را بگیرند

در سبزه خانه و به بیرون شهر درب دروازه [redacted] و بنده را

Nr. 4.

صاحب معزز مکرم من رقیمهٔ شریفهٔ آنجناب زیارت شد چون

مشعر بر سلامتی مزاج عالی بود موجب مسرت گردید و از اینکه مخلص را

یادآوری فرموده بودند کمال امتنان حاصل شد چون شنیده بودم که

در خصوص خانه با شما در مقام مخالفت برآمده اند بسیار محزون

بودم اکنون که آنجناب اطلاع داده اند که قرار شده است مستر کارس

در آنخانه بنشینند خوشحال شدم و امیدوارم که کار خیریکه آنجناب

مأمورند بخیر و خوبی انجام پذیر خواهد شد

عرض دیگر اینکه چون مستر پرنس Prins بالا

که در طهران وکیل شرکت .Holz & Son بود قبل

از وصول رقیمه و حوالهٔ شما از طهران حرکت و عازم اصفهان

شده بود کسی برات شما را قبول نکرد اگرچه شعبهٔ از شرکت

مذکوره در طهران مکازینی باز کرده است لیکن گفته اند ما

با که .M. C معامله نداریم اگر کسی از اجزای شرکت

.Holz & Son برات بکند قبول داریم حال و گذارش

[illegible]

Nr. 5.

حضور معدلت دستور برادر منتجب در خداوند ما عیسی مسیح

آقای مستر تیزدل صاحب سلام یگانه میرسانم

خدا نگهدار جناب این حقیر بچه باشند دوازده یوم قبل

سلامت وارد کرمان شد و بسیار از دوستان

بدیدن چاکر آمده از تجار وغیره و بنده مشغول به

بازدید ایشان هستم و در چهار مجلس ذکر صفات

حمیده جنابعالی مذکور شد و حال مدرسهٔ کرمان

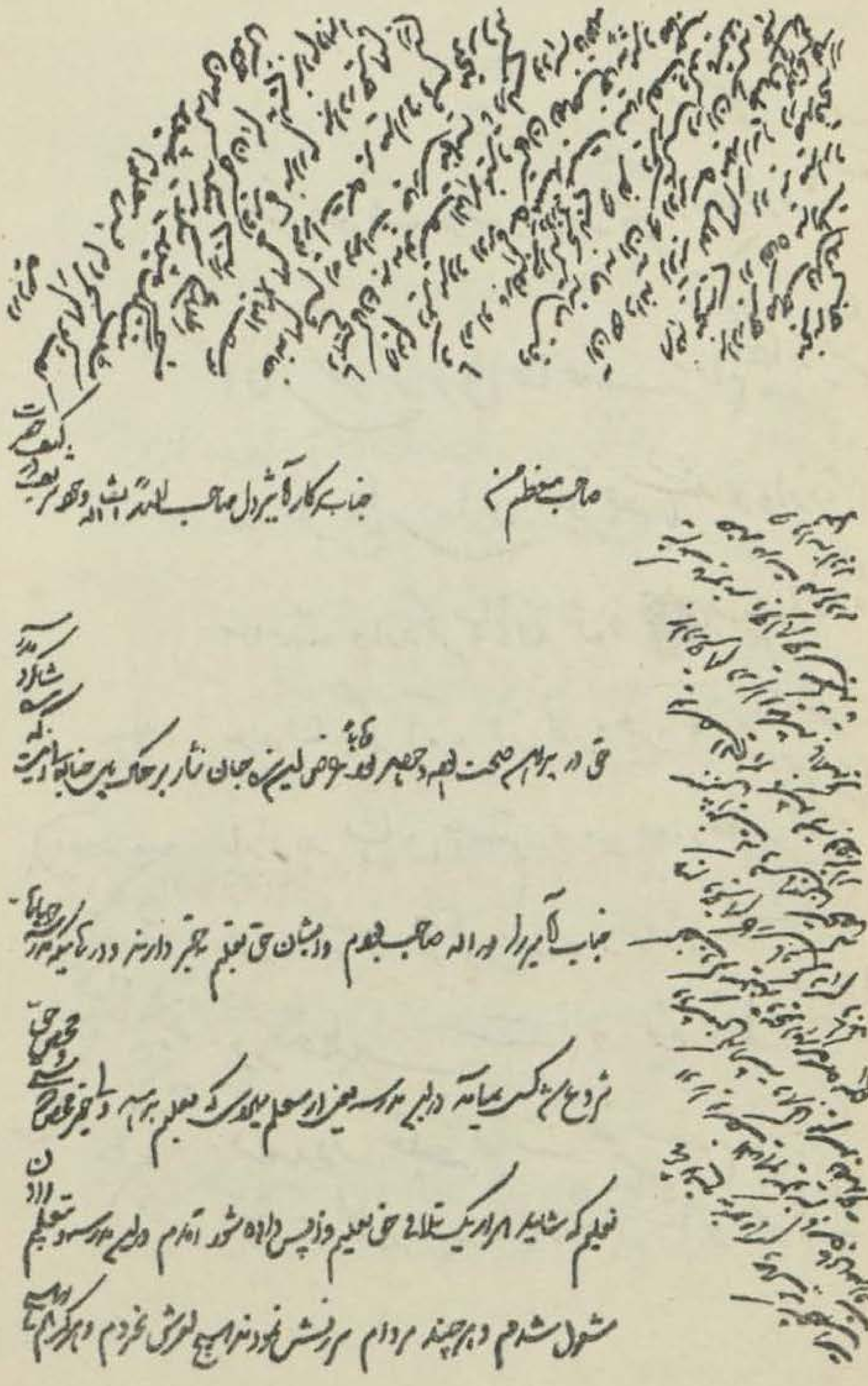
در تعطیل است و خیلی منتظرم که گاهی

بصدور تعلیقه جات خرسندم فرمائید ایشان

تمامی سرکار و علیه عالیه خانم شما و همگی بچه‌ها

[illegible]

Nr. 6.



Nr. 7.

بعرض حضور آقای ... لیدر رسانند بجهة مطالعه محترمه کتاب مسکوکات عودت صحبت نخشنه

چون منشور سلامتی وجود مبارک عالی جناب صاحب الکابی اورد درباب

فرستادن عیال نوکر چشمی کا میرزا ابراهیم صاحب این بنده و

برادرم دیلی برادر عباس آقاش با مدن صاحبان را صاحب منصب

جناب کنشا باد این تکلیف را نموده و قبول نکرد این نیت

نوشته را که با دو نوشته ام و جواب داده است در نقف

و وظیفه انفاذ حضور عالی داشتم ملاحظه فرمایند تا امر

صاحب عالی واضح کردد که خود برادر ما عباس تمکین با مدن

الکامی با بنه و دیگر آمدم که خود ابراهیم قبول کند و محرم باشیه

نیست که همراه عباس روانه شود حالا که خود مات در باب

الحماء خاطر نیست و از جشم بزرگانه عالی در جا خواهش کردم

مثابه الکه لکن تشکر را دانند همه امر مطالعه قبر

Nr. 8.

صاحب عزیز من امید از عنایت رب چنانست که

در عین صحت و عافیت باشید نامهٔ شما واصل شد

و سندات رسید از شما کمال ممنونیت را دارم و محقق

بدانید که از دستم هر چه برآید در خدمتگذاری دریغ نخواهم

کرد جواب نامهٔ شما را بابت خواهم فرستاد مقصود

از نوشتن این کاغذ آنست که آورندهٔ این نامه

که [redacted] برادر [illegible] زن من است و آدم

صادق درست کاریست و امیدوارم که باو راه نجات را

بفهمانید و در امورات روحانیه باو کمک و امداد کنید

و با او در خصوص معرفت کتب مقدسه بآزادی

[redacted] گفتگو کنید این شخص از نجبای [redacted]

[illegible] [redacted] از حالات او مطلع است احوالات

او و خانوادهٔ او را از آقا میرزا [redacted] بپرسید

[illegible]

Nr. 9.

صاحب معظم جناب مستر رسدل

اولاً حالت وجود با شما تا آخر

جناب شما سه ورق کاغذ چاپ به جهت کتیبه

بعضی آیات انجیل را می‌نویسیم و ترجمه هم به انگریزی کرده و

قدری لازم است امید است که مرحمت خود

فرموده بنده خود مستر ... و ... که دارم

زیاده عرضی ندارد بنده با اطاعت

شما یوسف حکیم

Nr. 10.

صاحب معظم محترم من امیدکه همواره اوقات بلذت و مسرت بخوشی بگذرد

ضمناً تصدیع میدهد در خصوص وعده و قرار ملاقات [illegible] امروز با جناب اسقف جناب [illegible]

امروز صبح را خدمت ایشان عرض کردم و قرار [illegible]

دادند که سرکار عالی هم تشریف داشته باشید [illegible]

عرض شد تا اداره زحمتی ندارد

Nr. 11.

هو

خدمت مطاع مهربان مستر ژروال صاحب ادام الله اقباله.

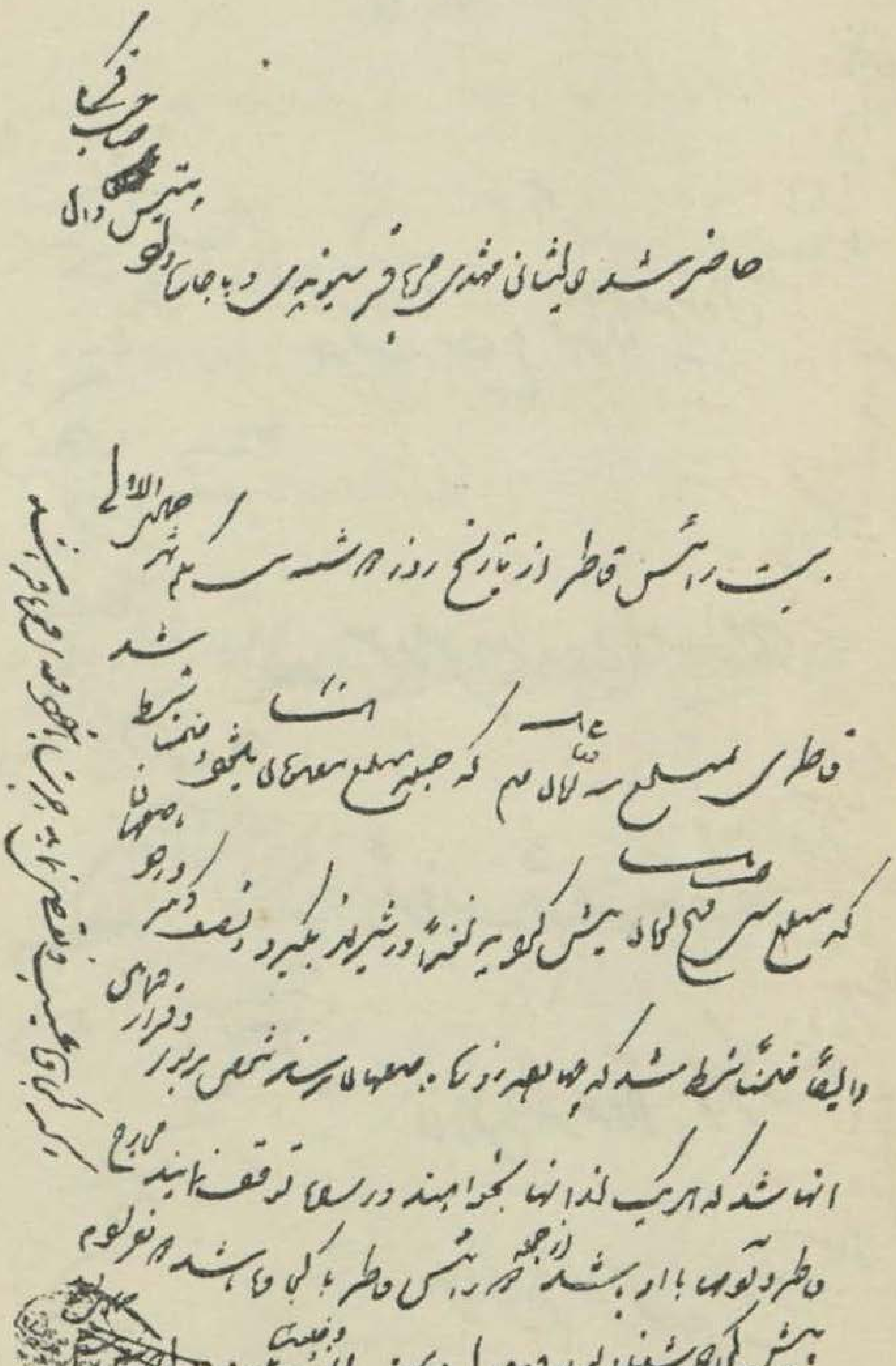
معروض میدارم در باب امروز نایب [illegible] که در ادا [illegible]

شرفیاب شوم بجهت مقابله کتاب [illegible] دل درد

عارض شده کار [illegible] بر حرکت نکردم و فرستادم

حالا که خودم [illegible] امیدست ان شاء الله

Nr. 12.



Nr. 13.

صاحب معزز من انشاء الله آنجناب در کمال صحت و عافیت بوده

از هرگونه گزندها مصون و محفوظ میباشند چند هفته قبل رقیمهٔ دلپذیرشان

از آنجناب بشرف ورود یافت چون مشعر بر سلامتی مزاج عنبر امتزاج بود

موجب مسرت گردید اگر از حالات دوستدار مستفسر باشید الحمد لله والمنة

حیات عاریت باقی است و در این اوقات امید شغل و کاری است

تا خواست خدا چه باشد در خصوص قطع اشجار دیگر رفته بود

چون آقا میرزا صالح به بنده نوشته بود خیال دارند همه درختهای خانه را

قطع نمایند احتیاج بود که در این باب خدمت شما عریضه عرض کردم چون

از تفصیلی که سرکار مرقوم داشته بودید معلوم شد که منحصر بیک درخت

بعضی دانم محذور داشته است مطلب فهمیده شد البته سرکار

جناب رئیس صاحب کار عبث نمیکنند و هرچه بکنند از روی قاعده

و انصاف است باری بیش از این در این باب عرضی ندارم اما در باب

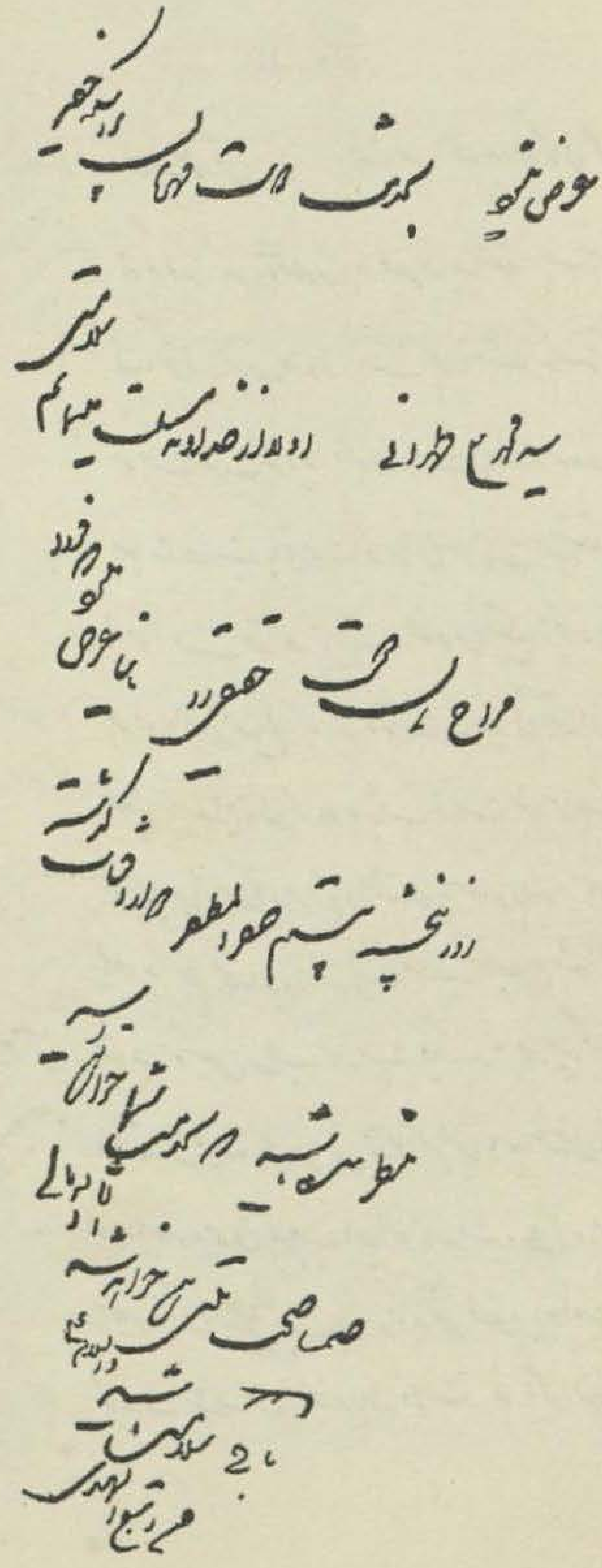
وجه اجاره چون بموجب اجاره نامه مشروط که در سر هر سه سال

اجاره آن سه سال پیش داده شود محض یادآوری عرض میکند

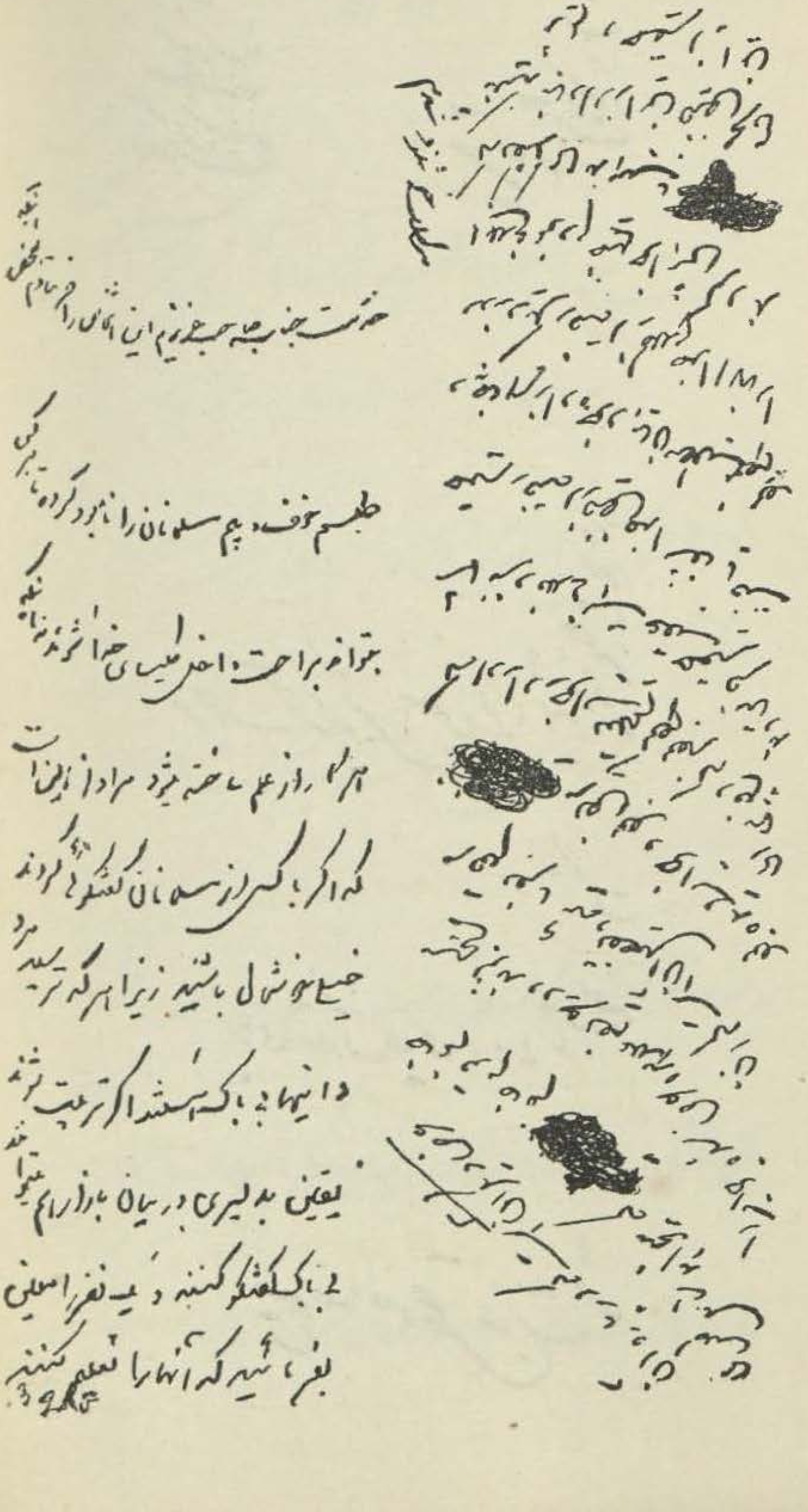
مدت سه سال منقضی شده است و اگر التفات بفرمایند

[illegible]

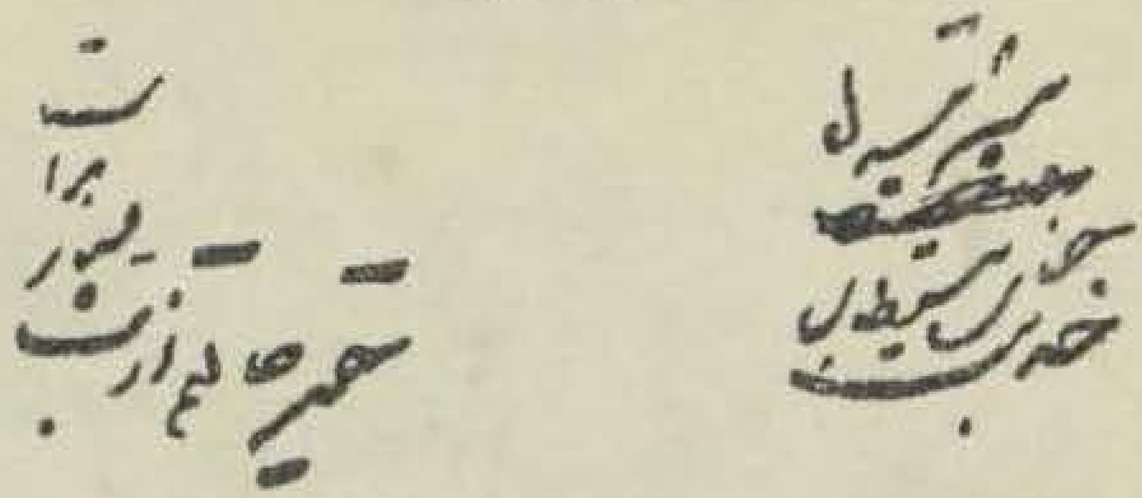
Nr. 14.

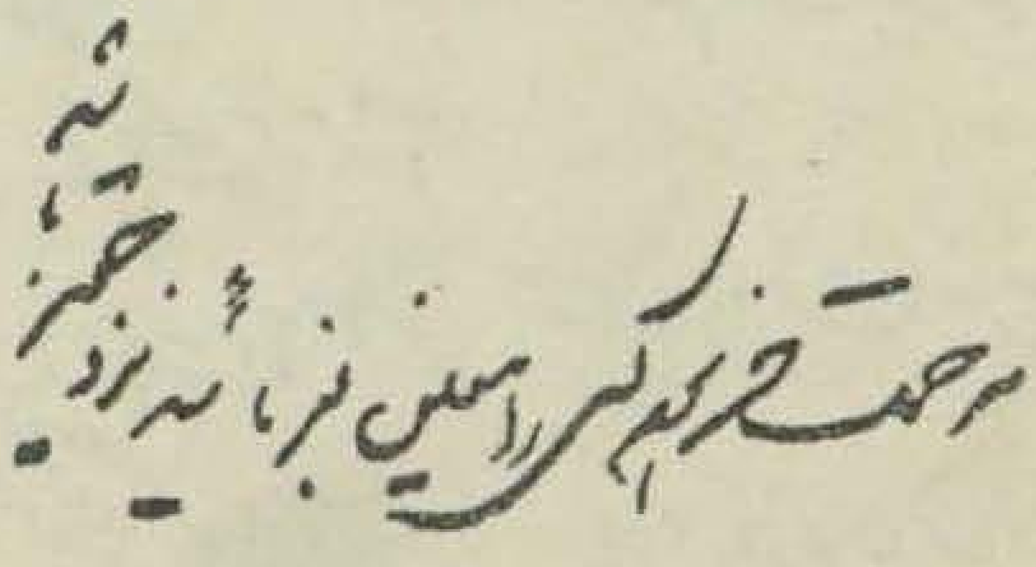


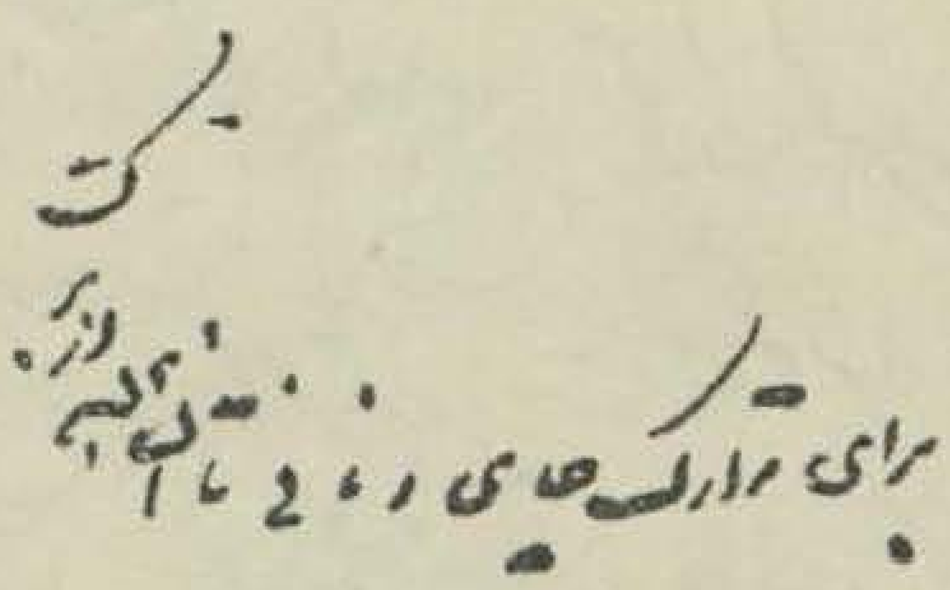
Nr. 15.

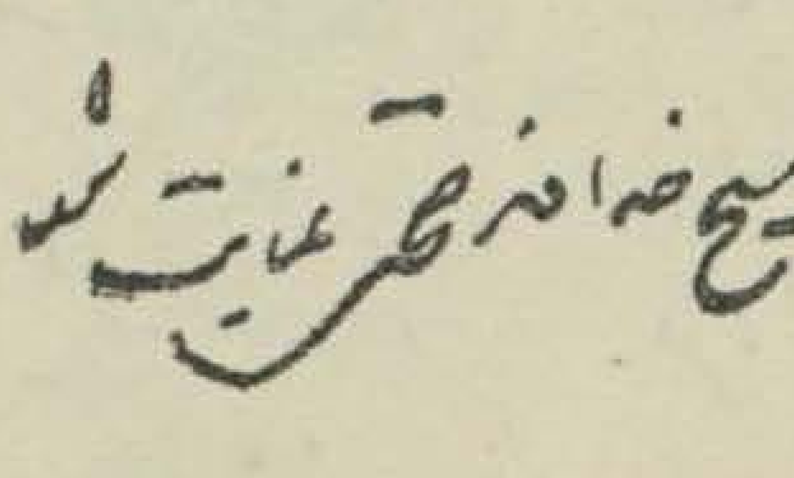


Nr. 16.









Nr. 17.

خدمت عمدة العلماء العظیمه و زبدة الفقهاء الفخیمه دامت عرض می‌شود

اولاً انشاءالله مزاج شریف را ملالتی و نقاهتی نیست ثانیاً

از قراریکه نور چشمی میرزا آقا نوشته بود بنجف مدت گذرانی سرکار مشغول است

بهر حدیث مخبر که جان فشانم رواست که این مژده آسایش جانست

خیلی مشعوف و مسرور شدم امید است که با التفات سرکار ترقی دین و دنیا

شما حضرت را هم برسد یا بهبود اخلاق پسندیده و شیوه حسنه را شعار خود نماید

Nr. 18.

هو الحیّ الّذی لا یموت

جناب فضیلت نصابا — کلمات عالمانهٔ جنابعالی که از روی خلوص نیّت و ظهور عقیدت در چند صفحه اوراق
مرقوم رفته بود ملاحظه نمودیم — از مطالعهٔ آن چون بوی گل ازین گلزار حقایق شنیدیم از ذکر اسم اعظم بها آرمیدیم و بعضی
معارف که ضمن کلام و بیان سخن‌نوازانهٔ آنجناب چیدیم — بر صحت امر و حقایق الهی دینیهٔ شما جز معارف
ذو الجلال و جز توحید خدای لایزال نیست تصدیق یقین دارم
امّا چون آنجناب را از قبیل بعضی از علماء در ایران یافته متوقع شدیم که رویه پیشهٔ شأن این نیست
مطالبی چند در اثبات امر و حقانیت مطلب خود اظهار میدارند و دلایل شاهد و بیّنه در قبول آن اصرار میفرمایند و اگر کسی
چیزی از همان مطالب پیش خود اظهار صحت آن سؤال نماید و دلیل آنرا جواب گویند و حجتی بیارند یا شخص را جاهل و نادان خود و
مینمایند یا که فوراً او را مرتد میخوانند و خون او را حلال میدانند و آزار و اذیت زیاد میرسانند اتفاقاً رحمت بخشش خواهیم میکنیم —
که فقیر غربت در ایران گرفتار این نوع زحمات علاوه بر آنچه هست در طلب دین حق و عرفان خدای تعالی مطلق بوده‌ام هستم
و در اصفهان هم از این قبیل بلاها کشیده‌ام البته ملاحظه نموده اید
از آنجمله که شما چون آنها نیستید و هر مطلبی را که شخص اصلی و فرع آنرا بالتمام خواهد فهمید چندان چیزی ندارد یعنی نتیجه از آن
نتوانند گرفت — لهذا در این چند مطلبی که اظهار و صحبت بوده بعضی شبهات هست که حقّ آن موقوف
بعنایت خود آنجناب است — امّا چون مجالهٔ دست رس با آن نیست بعضی از آن را در این ورقه اظهار میدارم خاطر
استماع بشنید

Nr. 19.

دوست حقیقی فدای حضور مبارکت گردم

انشاء الله مزاج شریف مع اعوان و اتباع و منتسبان و اقربا از بعض خلل مصون و از جمیع بلیات

مستدعاة محفوظ و مسه در کجه دواعر بود و از هر گونه نوازش و الطاف واردات واقف

وجود مبارک سمی در امن واجب الوجود محفوظ و مصون بوده باشد ثانیاً چون بنده عبد الله این

معدوم اگر چه بجز از سوء ذره پروری و حقیر نوازی جوابی از حوالات این جانب بوده باشد

الیوم [illegible] تجردی حضرت است در طهران جمعه کردن [illegible] کار استغفار دارم و اما فرا

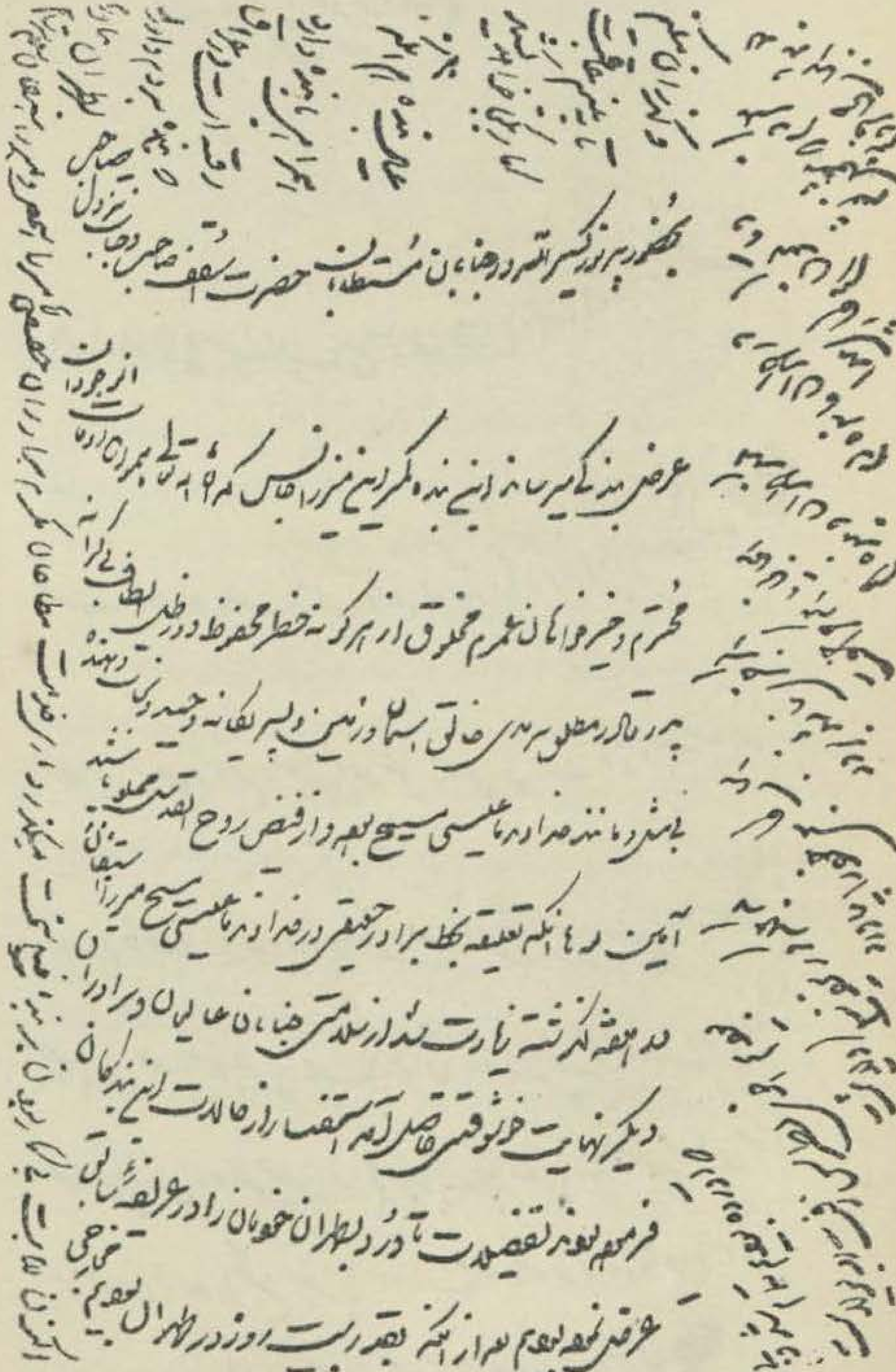
سمای [illegible] بخش از دوری فیض قدوم شریف حذاشته است اگر سرکار داین معنی را

فراموش فرموده اید لکن حقیر ابداً تفقدات سرکار را ابلاً و بنده فراموش نکرده

امیدوارم بتوجه و لطف حضرت عیسی مسیح و ثمره آب حیوان

عرض شد که امید در خدمت سرکار مشعوف و معتکف

Nr. 20.


بحضور [illegible] جناب مستطاب حضرت اسقف صاحب [illegible]

عرض [illegible] این بنده کمترین میرزا عباس [illegible] همراه [illegible]

محترم [illegible] از هر گونه خطر محفوظ و در ظل الطاف [illegible]

پدر [illegible] خالق آسمان و زمین و پسر یگانه [illegible]

باشد [illegible] خداوند ما عیسی مسیح [illegible] و از فیض روح القدس [illegible]

آمین [illegible] برادر حقیقی در خداوند ما عیسی مسیح میرزا [illegible]

در هفته گذشته زیارت شد [illegible]

دیگر نهایت خوشوقتی حاصل آمد [illegible] اسقف را از حالات [illegible]

فرموده بودند تفصیلات [illegible] در طهران [illegible]

عرض نموده بودم بعد از آنکه [illegible] روز در طهران بوده [illegible]

Nr. 21.

جناب

دوست حقیقی مهربانا

بحمد الله مزاج سرکار مستر قندال [illegible] اگر گاه

حمام خانم باشند [illegible]

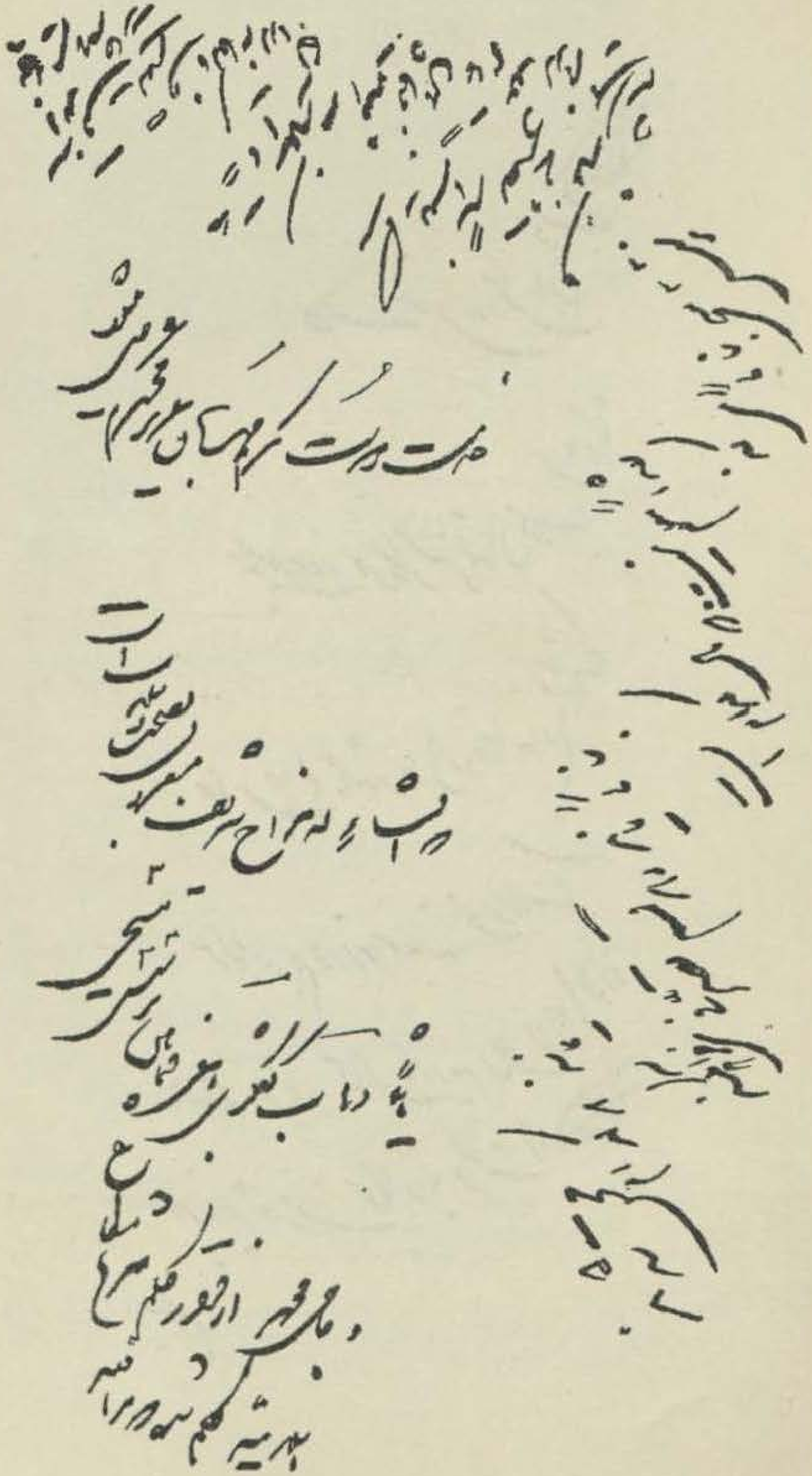
سرکار هم دو روز است [illegible]

انشاءالله هرگاه حمام دارید به ساعت ۲/۳ که [illegible]

اطلاع بدهید خدمت سرکار با [illegible] تا

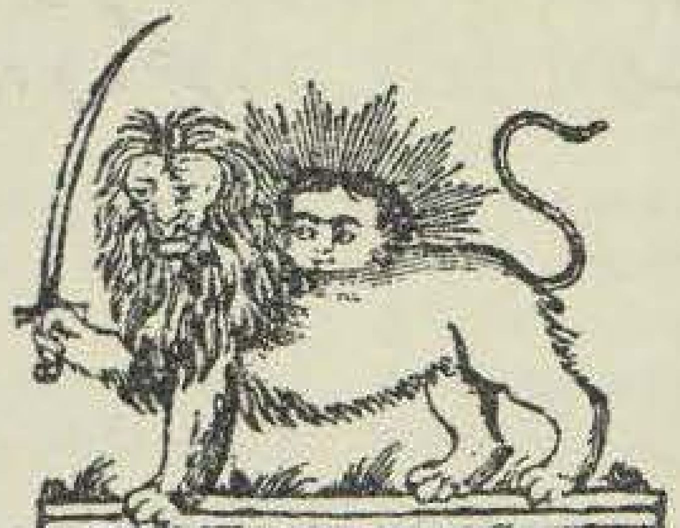
میرسم

Nr. 22.



Nr. 23.

A Persian Telegram.



از [illegible] به [illegible] — اداره تلگرافی دولت علیه ایران — سنه ۱۳۱۱

نمره	عدد کلمات	تاریخ اصل مطلب			اطلاعات
		روز	ساعت	دقیقه	
[illegible]	۱۰				

[illegible]

بواسطه تلگرافخانه	گرفته شد	گیرنده مطلب
تاریخ ۴ شهر [illegible] ساعت	دقیقه	

Nr. 24.

مهربان من [illegible] مخدوم رسیده مکتوب و بسته [illegible] ارسال داشتید

حالت را کمال مسرت و ابتهاج حاصل آمد الله الحمد از اطوار مهربانی

در ذوق مقامات دو ستاره خط مخطوط و بسته [illegible] کردم

کمال اشتیاق هم دارم که دیدن صحبت را [illegible] کردم

طرف عصر روز پنج شنبه را [illegible] ساعت [illegible]

در منزل [illegible] منتظرم [illegible] جمعی به قصد [illegible]

English-Persian Vocabulary.

(of more than 5000 words)

Abandon (to), *tark kardan, guẕashtan (guẕar), vā guzāshtan.*
Abase (to), *past sākhtan, khvār g:*
Abate (to), *kam k:, takhfīf n:*
Abatement, *takhfīf:* (in price) *tanzīl.*
Abbreviate (to), *ikhtiṣār k: mukhtaṣar n:*
Abbreviation, *ikhtiṣār.*
Abdicate (to), *az tāj isti'fā k:, n:*
Abdication, *isti'fā az tāj va takht.*
Abdomen, *shikam* (*dil* vulgar).
Abet (to), *madad k:, kumak k:*
Abhor (to), *nifrat kardan az.*
Abhorrence *nifrat, karāhiyyat.*
Abide (to), *māndan, bi-sar burdan, manzil k:, tavaqquf n:*
Ability, *qābiliyyat, liyāqat, majāl: fazl.*
Abject, *pasthāl, khvār, ẕalīl.*
Abjure (to), *bar gashteh shudan az, murtadd sh: az.*
Able, *qādir, tavānā; zīrak, zarang.*
Able (to be), *tavānistan, qādir bar-b:*
Ablution, (of hands) *vuẓū,* (whole body), *ghusl.*
Abode, *manzil, khāneh, maskan.*
Abolish (to), *mansūkh k:, mauqūf k:*
Abominable, *makrūh.*
Abominate (to), *nifrat k: az.*
Abomination, *chīz i makrūh.*
Abortive, *bī-fāideh, bī-ṣamar.*
Abound (to), *farāvān b:*
About (concerning), *bar sar, dar bāreh, dar khuṣūṣ;* (around), *girdāgird, daur;* (nearly) *nazdīk, qarīb; taqrīban, takhmīnan.*
Above, *bar bālā, rū, fauq az.*
Above-mentioned, *maẕkūr, mazbūr, mushārun ilaih* (*ilaihā*).
Abridge (to), *ikhtiṣār n: k:*
Abridgement, *ikhtiṣār.*
Abroad (to go), *safar k:*
Abscess, *dunbal, gaundalī* (vulg.).
Absence, (*ghaibat*), *ghiyāb.*
Absent, *ghāib, ghair-i ḥāẓir.*
Absolute, *mukhtār, muṭlaq, bi'l istiqlāl.*
Absolutely, *muṭlaqan.*
Absolution, *maghfirat, āmurzish, 'afv.*
Absolve (to), *'afv k: bakhshīdan, āmurzīdan* (*of God*).
Abstain (to), *ijtināb n: az, kanāreh justan az, parhīz k: az.*
Abstinence, *ijtināb, parhīzkārī.*
Abstruse, *daqīq, mughlaq.*
Absurd, *bīhūdeh, bī-ma'nī, ghair i ma'qūl.*
Absurdity, *bīhūdagī, buṭlān.*
Abundance, *farāvānī, kiṣrat.*
Abundant, *bā-kiṣrat, farāvān.*
Abuse (to), *fuḥsh dādan, dushnām dādan.*
Abuse, *fuḥsh* (verbal).
Abyss, *lujjeh, qa'r, varṭeh.*
Acacia, *gul i abrīshamī.*
Academy, *madraseh, dāru'l'ulūm, dāru'lfunūn.*
Accede (to), *riẓā bar — dādan.*
Accent (*Gram:*), *zūr,* (pronunciation), *talaffuẓ.*
Accept (to), *qabūl k:, paẕīruftan.*
Acceptable, *pasandīdeh, maqbūl, manẓūr.*
Access, *dukhūl, taqarrub.*
Accession (to throne), *takhtnishīnī, julūs.*
Accident, *ḥādiṣeh, vāqi'eh, mājarā ittifāq.*

Accidentally, *ittifāqan, sahvan.*
Accompany (to), *hamrāh raftan, hamrāhī k: n.*
Accomplish (to), *bi-anjām rasānidan, tamām k:*
Accord (with one —), *bi-ittifāq.*
According (to), *bar hasb, muvāfiq, mutābiq, bar vifq, banā bar.*
Accordingly, *pas, lihāzā, banā bar īn.*
Accountant, *muhāsib.*
Accountbook, *daftar i hisāb.*
Account (to), *pandāshtan (-dār), ingāshtar (-gār).*
Account (bill), *hisāb;* (narrative), *qisseh, hikāyat, bayān, naql.*
Accoutrements, *silāh* (pl. *aslaheh*), *yarāq.*
Accumulate (to), *jam' k:, farāham āvardan, anbār k: andūkhtan (andūz).*
Accumulation, *majmū'ah, majma'.*
Accuracy, *diqqat, durustī.*
Accurate, *durust, sahīh, rāst.*
Accurately, *bi-durustī, sahīhan.*
Accursed, *mal'ūn, la'īn.*
Accusation, *shikāyat, tuhmat* (false).
Accuse (to), *az (bar) shikāyat k:, āvardan, — rā bi — nisbat dādan;* (falsely) *tuhmat zadan.*
Accuser, *mudda'ī.*
Accustom (to), *āmūkhtan, āmūzānīdan;* (oneself) *'ādat giriftan.*
Ache, *dard, vaj'.*
Ache (to), *dard k:*
Acid, *turush;* (noun) *tīzāb.*
Acidity, *turushī.*
Acknowledge (to), *iqrār n:* [*i'tirāf k:*
Acknowledgement, *iqrār, i'tirāf.*
Acorn, *balūt.*
Acquaintance, *āshnāī;* (person) [*āshnā.*
Acquainted (with, to be), *shinākhtan (shinās), āshnāī dāshtan bā* (person): *muttali' būdan, ittilā' dāshtan az* (thing).
Acquiesce (to), *qabūl k: rizā dādan bi.*
Acquire (to), *hāsil k:, tahsīl n: bi-chang (tasarruf) āvardan:* (learn) *yād (farā) giriftan.*
Acquisition, *tahsīl.*
Acquit (to), *ibrā kardan, rihā k:*
Acre, *jarīb.*
Acrobat, *bāzīgar, lūtī.*
Across, *ān taraf i, ān sū-y-i.*
Act, *kār, 'amal, fi'l.*
Act (to), *'amal (kār) k:, n:*
Action (deed) *'amal;* (battle), *jang, ma'rakeh;* (at law) *murāfa'eh.*
Active, *chālāk, zarang.*
Activity, *chālākī, zarangī.*
Actually, *fi'lan, fi'lfi'l fi'lvāqi'.*
Acute (severe), *sakht, shadīd:* (clever) *zarang.*
Adapt (to), *muvāfiq sākhtan, g:*
Add (to), *jam' zadan* (figures up): *afzūdan bar, ilhāq n: bar.*
Addition, *izāfeh;* (arithmetic), *jam'.*
Address (of letter), *'invān ('unvān).*
Address (to) *mukhātab sākhtan, dāshtan* (speaking).
Adequate, *kāfī, muvāfiq, qābil.*
Adhere (to), *chasbīdan (bi, bar), mulsaq shudan.*
Adherent, *tarafdār, tābi'.*
Adhesion, *lusūq.*
Adieu, *khudā hāfiz: vidā'.*
Adjacent, *muttasil.*
Adjective, *ism i sifat.*
Adjoin (to), *muttasil būdan.*
Adjourn (to), *ta'khīr andākhtan, ta'vīq andākhtan (andāz).*
Adjournment, *daf' u'lvaqt, ta'vīq.*
Adjudicate, *faisal k:*
Administer (to), *idāreh k:*
Administration, *idāreh, hukūmat.*
Administrator, *mukhtār, hukmrān:* (of a will), *vasī.*
Admirable, *lāiq i ta'ajjub, pasandīdeh, 'ajīb.*
Admiral, *amīru'lbahr, daryā-bēgī.*
Admiration, *ta'ajjub.*
Admire (to), *pasandīdan, manzūr dāshtan.*
Admission (entrance), *dukhūl;* (confession), *iqrār, i'tirāf.*
Admit (to), (let in), *andar āvardan,* (confess), *i'tirāf n:*

Admonish (to), *-rā nasīhat k: tanbīh n:*
Admonition, *nasīhat, pand: tanbīh.*
Adopt (child), *tabannī k: pisar khvāndan.*
Adoption (of child), *tabannī, pisar khvāndagī.*
Adoration, *'ibādat, parastish.*
Adore, (to), *ibādat n: parastish k: parastīdan, sujdeh k: sujūd n:*
Adorer, *'ābid, parastish kunandeh:* (lover), *'āshiq, muhibb.*
Adorn (to), *ārāsteh k: muzayyan n:*
Adornment, *zīnat, ārāyish.*
Adroit, *chālākdast.*
Adroitness, *chālākdastī.*
Adult, *bāligh.*
Adulterate (to), *makhlūt s:*
Adulterer, *zānī, zinākār.*
Adultery, *zinā, zinākārī.*
Advance (to), *pīsh raftan:* (trans.) *pīsh āvardan.*
Advancement, *taraqqī, sar-afrāzī.*
Advantage, *fāideh, naf', manfa'at, sūd.*
Advantageous, *mufīd.*
Adventure, *mā-jarā.*
Adverb, *zarf.*
Adversary, *mukhāsim.*
Adverse, *mukhālif, munāqiz.*
Adversity, *bad bakhtī, balā, musībat.*
Advertise (to), *i'lān d:, k: ishtihār d:*
Advertisement, *i'lān, ishtihār.*
Advice, *nasīhat, pand.*
Advisable, *munāsib, shāyisteh.*
Advise (to), *nasīhat k:, n:*
Advocate, *vakīl.*
Adze, *tīsheh.*
Affable, *mihrabān, karīm.*
Affair, *amr, mu'āmaleh, 'amal.*
Affect (pretend, to), *bahāneh k:,* (to produce effect), *asar (ta'sīr k:, n:, dāshtan.*
Affection, *muhabbat, ulfat, 'ishq.*
Affectionate, *muhibb; muhabbatāneh, mushfiq.*
Affiance (to), *nāmzad s:*
Affinity, *nisbat, vābastagī.*
Affirmation, *tasdīq, ījāb; isbāt.*
Affirmative (answer), *ījābī.*
Afflict (to), *āzurdeh s: ranjānīdan.*
Afflicted, *parīshān-hāl, dilgīr, gham-gīn.*
Affliction, *musībat, gham, alam, ranj.*
Afraid, *tarsān, khāif.*
Afresh, *az sar i nau, mujaddadan.*
After, *ba'd az, pas, a'qab, pai, dunbāl.*
Afternoon, *ba'd az zuhr, 'asr.*
Afterwards, *ba'd az ān, minba'd.*
Again, *bāz, dīgar, bār i dīgar, mukarraran.*
Against, *bi-zidd, bar (bi-) khilāf.*
Age, *'umr, sinn:* (old age) *pīrī* (time) *zamān.*
Aged, *pīr, kuhansāl, sālkhvurdeh.*
Agent, *vakīl, gumāshteh, kārkun.*
Agile, *chālāk, zarang, chust.*
Agio, *sarf.*
Agitate (distress, to), *parīshān s: ashūfteh s:* (to put in motion), *junbānīdan, tahrīk n:*
Ago, *qabl, pīsh az īn.*
Agony, *dard i sakht, ta'allum:* (of death) *naz', jān kandanī.*
Agree (to), *rāzī shudan, qabūl k: qarār dādan.*
Agreeable, *pasandīdeh, dilpasand, maqbūl.*
Agreed, *muttahid.*
Agreement, *ittifāq, qarār.*
Agriculture, *zirā'at, kisht kārī, falāhat.*
Ague, *tab va larz.*
Aid, *madad, kumak, imdād, isti'ānat.*
Aigrette, *jīqeh.*
Aim, *nishān.*
Aim (to), *dīd kardan, qarāvul giriftan.*
Air, *havā:* (tune), *navā, āhang.*
Alarm, *āshuftagī, tahayyur, tars.*
Alarm (to), *tarsānīdan.*
Alarming, *haulnāk, muhīb.*
Alas! *afsūs, haif, āh.*
Alchemy, *kīmiyā.*
Alcohol, *'araq.*
Alembic, *'anbīq.*
Algebra, *al jabr.*

Annoyance, *ranjish, īẕā, zaḥmat.*
Annual, *sāliyāneh, sanavī.*
Annul, *mansūkh s:, k:, naskh n:*
Anoint, *masḥ k:*
Another, *digar, ghair.*
Answer, *javāb, pāsukh.*
Answer (to), *javāb dādan.*
Ant, *mūrcheh:* (white), *mūryāneh.*
Antelope, *āhū.*
Anterior, *pīshīn, sābiq, muqaddam.*
Antichrist, *Dajjāl.*
Anticipate (to), *sibqat justan bar:* (to look forward to), *intiẓār kashīdan.*
Antique, *antīqeh.*
Anxiety, *andīsheh.*
Anxious, *andīshehnāk.*
Any, *hīch.*
Apart, *judā, 'alā'ḥiddeh, mufaṣṣal.*
Aperient, *mushil, (kārkun).*
Apologise (to), *ma'ẕarat khvāstan (khvāh).*
Apology, *ma'ẕarat, 'uẕr.*
Apoplexy, *sakteh.*
Apostacy, *irtidād.*
Apostate, *murtadd.*
Apostle, *rasūl, ḥavārī* (of Christ).
Apostleship, *rasālat.*
Apparent, *ẓāhir, huvaidā, āshkār.*
Apparently, *ẓāhiran.*
Appear, *namūdan (namāy), ẓāhir shudan, padīd āmadan (āy).*
Appearance, *ṣūrat, shikl; ẓuhūr.*
Appendix, *ẓamīmeh.*
Appetite, *ishtihā, mail.*
Apple, *sīb:* (of eye) *mardumak i chashm.*
Appoint (to), *mu'ayyan k:, gumāshtan (gumār), muqarrar k:, manṣūb k:*
Appointment, *ma'mūriyyat, manṣab.*
Apprentice, *shāgird.*
Approach, *qudūm, taqarrub.*
Approach (to), *nazdīk āmadan (āy).*
Appropriate, *munāsib, shāyisteh.*
Approve (to), *pasandīdan.*
Apricot, *zardālū.*
April, *april, avrīl, nīsān.*
Apron, *fūteh, pīshband.*
Aqueduct, (underground), *qanāt; jūy (jūb,* vulg.).
Arab, *'Arab.*
Arabia, *'Arabistān.*
Arabian, *'Arabī.*
Arch (of bridge), *chashmeh: ṭāq.*
Archangel, *firishteh (malak) i muqarrab.*
Archbishop, *raīsu'l asāqifeh* (pl. of *usquf*).
Archer, *tīrandāz.*
Archives, *daftar.*
Ardour, *ghairat.*
Arduous, *mushkil, ṣa'b, sakht.*
Argue (to), *mubāḥiṣeh (munāzareh), namūdan, baḥṣ kardan.*
Argument, *baḥṣ, mubāḥiṣeh.*
Arise, *bar khāstan (khīz), pā shudan.*
Arithmetic, *ḥisāb.*
Ark (Noah's), *kashtī-yi-Nūḥ.*
Arm, *bāzū.*
Arm (to), *musallaḥ s:, silāḥ pūshānīdan.*
Arms (weapons), *aslaḥeh* (pl. of *silāḥ*).
Armoury, *silāḥ-khāneh.*
Army, *fauj, sipāh, qushūn, lashkar.*
Around, *girdāgird, daur.*
Arrange (to), *tartīb dādan, murattab s:*
Arrangement, *intiẓām, tartīb.*
Array, *ṣaff-ārāī.*
Arrest (to), *giriftār s:, dastgīr s:*
Arrival, *vurūd.*
Arrive (to), *rasīdan, vārid shudan.*
Arrogance, *takabbur, ghurūr.*
Arrogant, *mutakabbir, maghrūr.*
Arrow, *tīr, sahm* (pl. *sihām*).
Arsenal, *qūrkhāneh, jabbehkhāneh.*
Art, *fann* (pl. *funūn*), *ḥirfat* (pl. *ḥiraf*), *hunar.*
Artery, *shāhrag, shiryān.*
Artful, *ḥīlehbāz, daghābāz, makkār.*
Article (thing), *chīz:* (definite Article), *ḥarf: ma'rifat.*
Articulation, *talaffuẓ.*
Artifice, *ḥīleh, makr, firīb.*
Artificers, *ahl i ṣanāi'* (pl. of *ṣanā'at*).
Artificial, *sākhtagī, ja'lī.*

Artillery, *tūb-khāneh.*
Artist, *naqqāsh.*
As, *chūn, chunānkih.*
Ascend, *bālā raftan; ṣu'ūd n:, bar āmadan (āy).*
Ascertain (to), *taḥqīq k: iṭṭilā' yāftan (yāb).*
Ascetic, *zāhid.*
Asceticism, *riyāẓat, zuhd.*
Ascribe (to), *tauṣīf k:, nisbat dādan bi.*
Ash (tree), *zabān i gunjishk.*
Ashamed, *sharmandeh, sharmsār, khijil.*
Ashes, *khākistar.*
Aside, *bar ṭaraf: bar yak sū.*
Ask, *pursīdan, su'āl kardan: khvāstan (khvāh), ṭalab n:, ṭalabīdan, darkhvāst k:*
Asleep, *dar khvāb.*
Asp, *af'ā'.*
Asparagus, *mārchūbeh.*
Aspect, *ṣūrat, vajh.*
Ass, *khar, ulāgh: ḥimār.*
Assassin, *qātil.*
Assassination, *qatl.*
Assault, *ḥamleh; jūrish; hujūm.*
Assault (to), *ḥamleh k:, hujūm āvardan; yūrish k:* (in war); *bar sar (i fulān) rīkhtan.*
Assemble (to, *trans:*) *farāham āvardan, jam' kardan;* (a court, meeting) *mun'aqid s:* (*intr.*) *jam' sh: farāham āmadan (āy);* (a meeting) *mun'aqid shudan (shav).*
Assembly, *majlis, maḥfil, anjuman.*
Assent (to), *riẓā dādan bi-, qabūl k:*
Assert, *barān būdan kih, bā ta'kīd guftan (gūy).*
Assist, *madad (kumak) k:, imdād n:, i'ānat n:*
Assistance, *madad, kumak, i'ānat, yārī.*
Assistant, *madadkar, mu'āvin.*
Associate, *rafīq, sharīk, hamdam:*
Associate (to, with), *ṣuḥbat k. bā, mu'āsharat k: bā, uns dāshtan bā.*
Association, *sharākat; ṣuḥbat.*
Assuage, *ārāmīdan, takhfīf k:*
Assume (suppose), *pandāshtan (-dār), ingāshtan (-gār);* (take up), *bar khvud giriftan (gīr).*
Assurance (commercial), *bīmeh:* (confidence), *iṭmīnān.*
Assuredly, *yaqīnan, ḥaqīqatan.*
Astonish (to), *mutaḥayyir (ḥairān) s:*
Astonished, *ḥairān, mutaḥayyir, ḥairat zadeh, sarāsīmeh.*
Astonishment, *ḥairat, taḥayyur.*
Astray, *gumrāh, sargardān.*
Astrologer, *munajjim.*
Astrology, *'ilm i nujūm.*
Astronomer, *raṣṣād, ahl i hai'at.*
Astronomy, *'ilm i hai'at.*
Asylum (refuge), *panāhgāh, panāh, bast.*
At, *dar, nazd, bi.*
Athlete, *pahlavān, kushtīgar.*
Atmosphere, *havā.*
Atom, *ẕarreh.*
Atone (to), *kaffāreh kardan.*
Atonement, *kaffāreh.*
Atrocity, *fasād, satam, ẓulm.*
Attach (to), *chasbānīdan, vā bastan.*
Attachment, *muḥabbat, ulfat.*
Attack, *hujūm, ḥamleh.*
Attack (to), *ḥamleh burdan, k:*
Attain (to), *ḥāṣil k: bi-darajeh-yi — rasīdan.*
Attainable, *muyassar:* (to be —), *gīr āmadan (āy).*
Attainment, *taḥṣīl, iqtinā.*
Attempt, *kūshish, sa'ī, jidd va jahd, ijtihād.*
Attempt (to), *kūshish k: sa'ī n: jidd va jahd n:*
Attend (to), *mutavajjih būdan, gūsh dādan (giriftan);* (be present), *ḥāẓir shudan;* (wait upon), *khidmat k:,* (the sick), *parastārī n:*
Attendance, *khidmat:* (of the sick), *parastārī.*
Attendant, *khādim, naukar, pīshkhidmat.*
Attention, *tavajjuh, iltifāt.*
Attentive, *mutavajjih, multafit, muvāẓib.*
Attentively, *bi(bā)diqqat.*

Attest (to), *shahādat dādan bi* (*bar*).
Attract (to), *kashīdan, jazb n*:
Attraction, *kashish, jazb*.
Attribute, *ṣifat, vasf*.
Attribute (to), *kasī rā bi chīzī nisbat dadan, manṣūb k*:
Auction, *harrāj, mazād*.
Audacious, *bā-jur'at, dilīr, dilāvar*.
Audible, *masmū', shinīdanī*.
Audience (the), *ḥāẓirīn* (pl. of *ḥāẓir*).
Augment (to), *afzūdan* (*afzāy*) *bar, ziyād k*:
Augmentation, *afzūnī*.
Aunt (paternal), *'ammeh; mater*nal (*khāleh*).
Augúst, *humāyūn, sulṭānī, a'ẓam*: (Aúgust, month), *āgust, āb*.
Auspicious, *nīk-akhtar, nīk-shukūn*.
Austere, *durusht, sakht, mu-ta'abbis*.
Authentic, *ṣaḥīḥ, musallam*.
Authenticate (to), *iṣbāt n*: *sābit kardan*.
Authenticity, *ṣiḥḥat va ḥaqqīyyat*.
Author, *muṣannif*: (compiler) *mu'allif*: (cause) *asbāb, mu-ḥarrik*.
Authority, *iqtidār, ikhtiyār, ḥukm, amr*.
Autocracy, *istiqlāl*.
Autocrat, *ḥākim i 'ala'l istiqlāl*, (*bi'listiqlāl*).
Autograph, *dast-khaṭṭ*.
Autumn, *pāīz*.
Auxiliary, *mu'āvin, madad kār*: (verb) *fi'l i rābiṭeh*.
Avalanche, *shapeh, bahman*.
Avarice, *ḥirṣ, ṭama', bukhl*.
Avaricious, *ṭama'kār, bakhīl, ḥariṣ*.
Avenge (to), *intiqām giriftan* (*gīr*).
Avenue, *khiyābān*.
Average (on an), *rūyi ham rafteh*.
Aversion, *kirāhat, nifrat*.
Avert (to), *raf'* (*daf'*) *k*:, *radd k*:
Avocation, *shughl, pīsheh, kasb*.
Avoid (to), *ijtināb n*: *az, iḥtirāz k*: *az*), *parhīz k*:, *dūrī justan* (*jūy*).
Awake, *bīdār*.
Awaken (trans.) *bīdār k*:, (intr.) *bīdār sh*:
Aware, *āgāh, multafit, muṭṭali'*.
Away, *dūr, ba'īd*.
Awe, *haibat, nihīb, haul*.
Awful, *haulnāk, muhīb*.
Awning, *sāyabān*.
Axe, *tabar*.
Axiom, *badīheh*.
Azure, *nīlrang, lājavardī*.
Baby, *ṭifl, bachcheh*.
Babyhood, *ṭufūliyyat*.
Bachelor, *'azab, 'arūsī na kardeh*.
Back, *pusht*: (adv.) *bāz, pas, 'aqab*.
Backwards, *pas, bi-'aqab*.
Bacon, *gūsht i gurāz*, (*i bulbul !*).
Bad, *bad, sharīr; kharāb*.
Badness, *badī; kharābī; sharr*.
Bag, *kīseh; javāl; mafrash, khur-jīn*.
Baggage, *asbāb*; (of army), *buneh*.
Bake, *pukhtan* (*paz*).
Baker, *nān-paz, khabbāz, nānvāy*.
Balance (scales), *tarāzū, mīzān, qāpūn*.
Balcony, *mahtābī*.
Bald, *kal*.
Bale (of goods), *basteh*.
Ball (toy), *gūy, ṭup, kurreh*: (cannon) *gulūleh*; (dance), *Mihmānī yi bāl, raqṣ*.
Bamboo, *nai-yi Hindī*.
Band (music), *mūzīkān* (pl): (company) *dasteh*: (tie), *band, rifādeh*.
Bandage, *rifādeh, band*.
Banish (to), *nafī-yi balad kar-dan; jalā-yi vaṭan n*:
Banishment, *jalāī, nafī*.
Bank (of river), *kanār, lab, sāḥil* (pl. *savāḥil*): (for money), *Bānk*.
Banker, *raīs i bānk*.
Banknote, *askinās*.
Bankrupt, *var-shikasteh*: (to be) *var-shikastan*.
Bankruptcy, *var-shikastagī*.
Banner, *'alam, darafsh, livā*.
Banquet, *ẓiyāfat, mihmānī*.

Baptism, *ta'mīd.*
Baptist (St. John the), *Hazrat i Yahyā' yi ta'mīd dihandeh.*
Baptize (to), *ta'mīd dādan*: (to be -d), *ta'mīd giriftan, yāftan.*
Bar (of wood), *tīr, chift, chūbbast*: (hindrance) *mumāna'at.*
Barbarian, barbarous, *vahshī.*
Barbarity, *vahshiyyat;* (act), *zulm.*
Barber, *dallāk.*
Bare, *barahineh, lukht, 'uryān.*
Barefaced, *bi-hayā, bi-sharm.*
Barefoot, *barahineh-pā.*
Bargain, *mu'āhadeh, mu'āmaleh.*
Bark (of tree), *pūst*: (of dog) *'af'af, 'au'au.*
Bark (to), *'af'af k:, 'au'au k:*
Barley, *jau.*
Barn, *anbār.*
Barracks, *sarbāz-khāneh.*
Barrel, *pīp*: (of gun), *lūleh.*
Barren (soil), *bī-bar, bī-mīveh*: (woman) *'āqir, nāzād.*
Barricade, *sadd i rāh, sangar.*
Base, *kamīn, past, danī, khvār, furūmāyeh, dūn, zalīl, haqīr, shanī'.*
Base (foundation), *bunyād, asās.*
Baseness, *zillat, khvārī, pastī.*
Bashful, *bā-hayā, sharmsār, khijil.*
Bashfulness, *hayā, sharmsārī, khijālat.*
Basin, *lagan, tasht.*
Basis, *bunyād, asās.*
Basket, *sabad, zanbīl.*
Bastard, *harāmzādeh.*
Bastinado, *chūb va falāqeh.*
Bastinado (to), *chūb zadan*: (to be) *chūb khvurdan.*
Bat (animal), *shappareh.*
Bath, *hammām*: *ghusl.*
Bathe (to), *ghusl kardan.*
Battle, *jang, kārzār, muqātaleh.*
Battlefield, *ma'rakeh, masāfgāh.*
Battlement, *kungureh.*
Bawl (to), *bāng zadan.*
Bay, *khalīj*: (colour) *kahar, kumait.*
Bayonet, *naizeh.*
Be (to), *būdan (bāsh, buv)*; (with passive voice), *shudan.*
Beach, *sāhil, lab i daryā, kanār.*
Beacon, *manārat, nishān.*
Bead, *dugmeh, muhreh.*
Beak, *minqār.*
Beam (wood), *tīr;* (of sun), *partau, shu'ā'.*
Beam (to), *durukhshīdan, tābīdan.*
Bean, *lūbiyā.*
Bear, *khirs.*
Bear (to), *burdan (bar), bar dāshtan (dār)*; (suffer), *tahammul namūdan*; (bring forth), *zāidan, vaz' i haml n:*
Beard, *rīsh.*
Bearer, *hammāl, bārkash.*
Beast, *haivān, jānivar, bahīmeh* (pl. *bahāim*).
Beat (to), *zadan (zan)*, (conquer) *ghālib āmadan bar; ghalabeh yāftan.*
Beautiful, *khvushgil, khvubsūrat, jamīl, qashang, maqbūl.*
Beauty, *khvubsūratī, husn, jamāl.*
Because, *zīrā (kih), banā bar īn kih, chirā kih.*
Beckon, *ishāreh kardan.*
Become (to), *shudan (shav), gardīdan, gashtan (gard),* (befit), *dar khvur (shāyisteh) būdan.*
Becoming, *sazāvār, shāyisteh.*
Bed, *takht*: (of river) *rūdkhāneh.*
Bedding, *bistar, rakht i khvāb.*
Bedroom, *khvābgāh.*
Bee, *zunbūr i 'asal.*
Beef, *gūsht i gāv.*
Beehive, *kund i 'asal.*
Beeswax, *mūm.*
Beetroot, *chuqundur.*
Befall, *vāqi' shudan, ittifāq uftādan (uft).*
Before, *pīsh, qabl; jilau; muqābil, rū bi-rū.*
Beg, *khvāstan (khvāh), dar khvāst k: gadāī k:*
Beggar, *gadā.*
Begin (to), *shurū' k:, banā namūdan bi, āghāz k:, giriftan (gīr).*
Beginner, *mubtadī.*
Beginning, *ibtidā, shurū', badv, avval.*
Behalf (on), *bi-khātir, barāyi, dar bahr i.*

Behave (to), *raftār k:*, *sulūk n:*
Behaviour, *raftār, sulūk.*
Behead (to), *gardan zadan, sar buridan.*
Behind, *pas, 'aqab, dunbāl* (vulg.), *pai.*
Behold, *inak, hān:* (to behold), *didan* (*bin*), *tamāshā k:*, *nigaristan* (*nigar*) *bar, mushāhideh n:*
Being (existence), *vujūd, hasti:* (creature) *makhlūq.*
Belief, *imān, aqideh; i'tiqād.*
Believe, *imān āvardan bi* (*bar*); *tasdiq k:*, *bāvar k:*, *giravidan.*
Believer, *imāndār.*
Bell, *zang, jaras.*
Bellows, *minfākh, damzan.*
Belly, *shikam baṭn:* (*dil*, vulg.).
Belong (to), *māl i — būdan.*
Beloved, *maḥbūb, ma'shūq, dūst dāshteh.*
Below, *zir, pāin, furū, taḥt.*
Belt, *kamarband.*
Bench, *nishiman.*
Bend (to) (*trans.*) *pichānidan:* (*intr.*) *kham shudan; pichidan.*
Beneath, *zir, pāin.*
Benediction, *barakat, tabrik.*
Benefactor, *vali-ni'mat, iḥsān-kunandeh.*
Beneficial, *mufid.*
Benefit, *fāideh; iḥsān; manfa'at, naf'.*
Bent (noun), *righbat, mail:* (adj.) *kaj.*
Bequest (religious), *vaqf.*
Bereave (to), *maḥrūm s:*
Berry, *dāneh, ḥabbeh.*
Beseech, *istid'ā n:*, *iltimās k:*, *multamis, b:*
Beside, *dar pahlū-y-i.*
Besides, *'alāveh bar: ghair az, juz.*
Besiege, *muḥāṣareh n:*, *maḥṣūr sākhtan.*
Best, *bihtarin, aḥsan, afẓal.*
Bestow, *bakhshidan, 'ināyat farmūdan, arzāni dāshtan, 'aṭā k:*
Bet (to), *sharṯ k:* (*bastan*).
Betray (to), *khiyānat k:*, *taslim k:*
Betroth (to), *nāmzad k:*, *manṣūb n:*
Better, *bihtar, khvubtar.*

Between, (*dar*) *miyān, bain.*
Beware (to), *bar ḥaẕar būdan az, iḥtiyāṯ namūdan az.*
Beyond, *ān ṯaraf, ma varā-yi:* (more than), *ziyādeh.*
Bible, *kitāb i muqaddas.*
Bier, *tābūt.*
Big, *buzurg.*
Bigness, *buzurgi.*
Bigoted, *muta'aṣṣib.*
Bigotry, *ta'aṣṣub.*
Bile, *zahreh.*
Bill, *ḥisāb.*
Billet, *raqimeh, ruq'eh.*
Billow, *mauj*, (pl. *amvāj*).
Bind (to), *bastan* (*band*); (books), *jild kardan.*
Bird, *parandeh.*
Birth, *tavallud.*
Birthday, *rūz i tavallud.*
Bishop, *usquf*, (pl. *asāqifeh*).
Bit, *pāreh, rizeh, tikkeh* (vulg.); *luqmeh:* (of bridle), *dahineh.*
Bite (to), *gazidan.*
Bitter, *talkh.*
Bitterness, *talkhi.*
Bitumen, *nafṯ.*
Black, *siyāh.*
Blacksmith, *āhingar.*
Blame, *sarzanish, mu'ākhaẕeh:* (fault), *'aib* (pl. *'uyūb*).
Blame (to), *malāmat k:*, *sarzanish n:*
Blanket, *laḥāf, patū,* (for horse) *jul.*
Blaspheme (to), *kufr guftan* (*gūy*).
Blasphemer, *kāfir* (pl. *kuffār*).
Blaze, *sūkhtan* (*sūz*).
Bleed (to, trans.), *khūn giriftan:* (intr.) *khūn āmadan.*
Blemish, *'aib, jurm.*
Bless (to), (of God's blessing), *barakat dādan:* (of men), *barakat khvāstan bar, du'ā yi khair kardan barāyi.*
Blessed, *mubārik.*
Blessing, *barakat.*
Blind, *nābinā, kūr:* blindness, *kūri, nābināi.*
Block (to), *masdūd s:*
Blockade, *muḥāṣareh.*

Blockade (to), *muḥāṣareh k:*
Blood, *khūn.*
Bloodmoney, *khūn-bahā, diyat.*
Bloodshed, *khūnrizi.*
Bloodthirsty, *khūnkhvār.*
Blossom, *gul.*
Blossom (to), *shikuftan.*
Blot, *dāgh, lakkeh.*
Blot out (to), *maḥv k: pāk k:*
Blotting-paper, *kāghaẕ i āb-kash.*
Blow, *ẓarb.*
Blow (to), *damīdan: vazīdan:* (a flower), *shikuftan.*
Blue, *nilrang, ābi.*
Blunder, *ishtibāh, ghalaṭ.*
Blunt, *kund.*
Boar, *khūg.*
Board, *takhteh.*
Boast, *fakhr, gizāf, lāf.*
Boast, *fakhr kardan, lāf zadan, gizāf (guftan).*
Boat, *zauraq, karaji.*
Body, *tan, jasad:* (dead), *mayyit, lāsh.*
Boil (tumour), *dunbal.*
Boil (to), *(intr.) jūshīdan, jūsh āmadan (trans.) jūshānīdan, jūsh k:* (to cook) *āb-paz k:*
Bold, *dilir, dilāvar, shujāʻ.*
Boldness, *diliri, dilāvari, shujāʻat.*
Bolster, *bālish, bālin, pushti.*
Bolt, *chift, kuland, tamlik.*
Bomb, *khunpāreh.*
Bombard (to), *tūb andākhtan.*
Bond, *rābiteh, ʻalāqeh:* (document), *tamassuk.*
Bondage, *asiri, ʻubūdiyyat.*
Bone, *ustukhvān.*
Book, *kitāb* (pl. *kutub*), *ṣaḥifeh* (pl. *ṣaḥāif*), *sifr.*
Bookbinder, *ṣaḥḥāf, jildgar.*
Bookseller, *kitābfurūsh.*
Boot, *kafsh, urūsi, chakmeh* (top-boots).
Bootmaker, *kafsh-dūz.*
Booty, *yaghmā, ghanimat.*
Border, *ḥāshiyeh, kanār, ḥadd* (pl. *ḥudūd*).
Bore (to), *suftan, sunbidan, sūrākh k:*
Born, *zāideh shudeh, maulud, mutavallid.*
Born (to be), *tavallud yāftan, maulud sh:*
Borrow (to), (an article to be returned), *ʻāriyeh* (*ʻāriyatan*) *giriftan:* (money), *qarẓ giriftan.*
Bosom, *sineh, āghūsh; baghal.*
Both, *har do.*
Bottle, *shisheh, butri.*
Bottom (of sea), *tah.*
Bough, *shākh.*
Bound (limit), *ḥadd* (pl. *ḥudūd*), *ṣaghr* (pl. *ṣughūr*), *sarḥadd.*
Bouquet, *dasteh, guldasteh.*
Bow, *kamān;* (rainbow), *qaus, qaus i quzaḥ.*
Bow (to), *salām kardan, taʻẓim k:* (to a great man): *taʻāruf k:* (to a friend).
Bowels, *rūdeh, aḥshā* (pl. of *ḥashā*), *amʻā* (pl. of *miʻā*).
Bowl, *kāseh, jām.*
Box, *ṣandūq, ṣandūqcheh;* (small) *qūti, qāb:* (on the ear), *sili.*
Box (to), *musht zadan.*
Boy, *pisar, kūdak.*
Brace (pair), *juft.*
Bracelet, *dastband.*
Braces, *shalvār-band.*
Brackish, *shūr.*
Brahman, *Barahman* (pl. *barāhimeh*).
Braid, *qaiṭān.*
Brain, *maghz, damāgh.*
Branch, *shākh;* (of river), *shuʻbat.*
Brand, *dāgh.*
Brandish, *afshāndan.*
Brass, *birinj.*
Brave, *dilir, dilāvar, shujāʻ.*
Bravo! *āfarin, vāh vāh; bah, bah, shābāsh.*
Bray, *ʻarʻar kardan.*
Brazier, *misgar* (coppersmith).
Breach, *rikhneh, shikāf.*
Bread, *nān.*
Breadth, *pahnāi, ʻarẓ.*
Break (to), (trans.) *shikastan* (*shikan*), *pāreh k:* (intr.), *shikastan, pāreh shudan:* (string), *gusistan* (*gusikhtan, gusilidan*).
Breakfast, *nāshtā.*
Breast, *sineh, bar:* (woman's), *pistān.*
Breath, *dam, nafas.*

Breathe (to), *dam zadan, damidan, nafas kashidan.*
Breeches, *shalvār.*
Breechloader, *tah-pur.*
Breed, *nasl, nižād.*
Breeze, *bād i narm, nasīm.*
Brevity, *ikhtiṣār.*
Bribe, *rushveh.*
Bribe (to), *rushveh dādan:* (to be-d *rushveh khurdan.*
Brick (burnt), *ājur:* (sundried), *khisht.*
Bride, *'arūs.*
Bridegroom, *dāmād.*
Bridge, *pul.*
Bridle, *jilau, dahineh.*
Brigand, *rāhzan, duzd.*
Brigandage, *rāhzani.*
Bright, *raushan; lāmi', tābān, tābandeh.*
Brightness, *raushanī, raushanāi, tābish.*
Brimstone, *gūgird, kibrit.*
Bring (to), *āvardan (āvar, ār);* (-forth), *zāidan:* (-up), *parvardan, tarbiyyat n:* (-back) *bar gardānidan;* (-forward), *pish āvardan, ḥāẓir kardan, iḥẓār n:.*
Broad, *pahn, vasi', farākh* (wide).
Broker, *dallāl.*
Bronze, *chūdan.*
Brooch, *gul i yakheh, gul i sineh.*
Brook, *jūy* (*jūb* vulg.)
Broom, *jārūb.*
Broth, *āb(i)gūsht, shūrvā.*
Brother, *barādar; akhavi.*
Brother-in-law, (husband's), *barādarzan;* (wife's) *barādar i shauhar.*
Brotherhood, *birādarī, ukhūvvat.*
Brown, *būr, gandum-gūn:* (of a horse), *qarah-kahar* (dark-brown); *būr* (light-brown).
Browse (to), *charidan.*
Bruise (to), *kūftan, kūbidan (kūb).*
Brush, *jārūb, pāk-kun, ṣāfkun.*
Brush (to), *jārūb, kardan* (a room); *pāk kardan* (clothes).
Brushwood, *būteh.*
Brutal, *vaḥshi, ẓālim, bi-muruvvat.*
Brutality, *vaḥshiyyat, ẓulm, bi-muruvvatī.*

Bucket, *dalv; saṭl.*
Buckle, *sagak.*
Buckler, *sipar.*
Bud, *shikufeh, ghuncheh.*
Buffoon, *lūṭi.*
Bug, *sās; ganeh, malleh.*
Bugle, *shaifūr, shaipūr.*
Build (to), *banā kardan, sākhtan (sāz).*
Builder, *bānī; bannā, mi'mār* (the actual workman).
Building, *'imārat: ta'mir.*
Bull, *gāvi nar.*
Bullet, *gulūleh.*
Bullock, *gāv.*
Bulwarks, *ḥiṣār.*
Bunch, *khūsheh; dasteh* (of flowers).
Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).
Burden, *bār.*
Bureau, *idāreh, dīvān, daftar-khāneh.*
Burial, *dafn.*
Buried, *madfūn.*
Burn (to), *sūkhtan (sūz)* (trans. and intr.): *sūzānidan* (trans.).
Burning-glass, *'ainak i ātash-gīr.*
Burnish (to), *mujallā sākhtan (sāz), zidūdan, saiqal kardan.*
Burrow, *sūrākh, naqb.*
Burst (to, intr.) *tarakidan, chāk shudan.*
Bury (to), *dafn kardan, khāk sipurdan (sipār), madfūn sākhtan.*
Bush (a), *būteh: bisheh, jangal.*
Business, *kār, kār va bār, 'amal* (pl. *a'māl*), *shughl, amr* (pl. *umūr*), *giriftārī; mu'āmaleh.*
Bust, *mujassameh.*
Busy, *mashghūl.*
But, *lākin (likin), valākin (valikin) ammā, vali:* (but on the contrary) *balkih.*
Butcher, *qaṣṣāb.*
Butt (target), *hadaf, nishāneh.*
Butt (to), *sar zadan(zan).*
Butter, *kareh;* (clarified), *raughan.*
Butterfly, *shāhparak, parvāneh.*

Button, *dugmeh.*
Buy (to), *kharīdan, ishtirā n:*
Buyer, *mushtarī.*
By, *az, bi.*

Cabbage, *kalam.*
Cabin (in ship), *uṭāq.*
Cage, *qafas, qafaṣ.*
Cake, *nān i shīrīn.*
Calamity, *āfat, muṣībat* (pl. *maṣāib*) *balā, ṣadameh, badbakhtī.*
Calculate, *ḥisāb k: shamurdan (shamār).*
Calculation, *ḥisāb, muḥāsabeh.*
Calendar, *taqvīm.*
Calf, *gūsāleh.*
Calico, *chīt, qalamkār.*
Call, (to), *khvāndan, ṣidā (ṣadā) zadan, ṭalab k: (n; dāshtan),* (call on, visit) *barāyi dīdan āmadan:* (to name), *nāmīdan, musammā' s: nām nihādan(nih).*
Calm (adj.), *ārām, āsūdeh:* (weather), *mulāyim:* (noun): *ārāmī.*
Calm (to), *āramīdan.*
Calomel, *jīveh.*
Calumniate, *tuhmat zadan.*
Calumny, *tuhmat, ghībat, buhtān.*
Camel, *shutur.*
Camelion, *būqalamūn.*
Camomile, *bābūneh.*
Camp, *lashkargāh, urdū.*
Camp (to), *chādur (khaimeh) zadan.*
Camphor, *kāfūr.*
Canal, *nahr, jūy:* (underground) *qanāt.*
Cancel (to), *maḥv k: naskh n:*
Candid, *ṣādiq, mukhliṣ.*
Candle, *sham'.*
Candlestick, *sham'dān.*
Candour, *ikhlāṣ, ṣidq.*
Cane, *nai: 'aṣā.*
Cannibal, *mardum-khvār.*
Cannon, *tūb, tūp.*
Cannon-hall, *gulūleh-yi-tūp.*
Canon, *qānūn, qā'ideh.*
Canopus, *suhail.*
Canopy, *shādurvān, sāyabān.*
Canter (to), *yūrtmeh raftan.*
Canvas, *karbās.*
Cap *kulāh:* (of rifle), *kulāh i tufang.*
Capability, *qābiliyyat.*
Capable, *qābil.*
Capacious, *'arīẓ, vasī'; vāfir.*
Capacity (size), *andāzeh, gunjāish:* (ability), *ḥauṣileh, qābiliyyat.*
Cape, *ra's, sar.*
Capital (city), *dār u'ssalṭanat, Pā-yi takht:* (stock in trade), *ra'su'lmāl, sarmāyeh.*
Captain, *rais, nākhudā* (of ship).
Captive, *asīr, maḥbūs, dastgīr, giriftār.*
Captivity, *asīrī, ḥabs, qaid.*
Capture (to), *asīr (giriftār, dastgīr) s.:, maftūḥ s:*
Car, *kāliskeh.*
Caravan, *kārvān, qāfileh.*
Caravansarai, *kārvānsarā.*
Carbine, *tufang, qarābīneh.*
Carbineer, *tufangchī.*
Carcass, *murdār, lāsh.*
Card (playing), *ganjifeh:* (visiting) *kārt.*
Care, *fikr, tavajjuh; andīsheh: khabar, iḥtiyāṭ:*
Care (to), *parvā dāshtan:* (take care of), *nigāh dāshtan, ḥifẓ k:*
Careful, *khabardār, bā-ḥaẓar.*
Careless, *bī-khabar, ghāfil.*
Carelessness, *ghiflat, bī-iḥtiyāṭī.*
Caress (to), *navāzish k:, navākhtan.*
Cargo, *bār.*
Carnage, *khūnrīzī.*
Carnal, *nafsānī; jismānī.*
Carnation, *mīkhak.*
Carpenter, *najjār.*
Carpet, *qālī, qālīcheh:* (prayer-carpet) *sajjādeh.*
Carpet (to), *farsh n:*
Carriage, *kāliskeh.*
Carrier, *ḥammāl.*
Carrion, *murdār.*
Carrot, *zardak.*
Carry (to), *burdan (bar);* (out), *bi-'amal (bi-jā) āvardan: vafā k:* (promise).
Cartridge, *fishang.*
Carve, *tarāshīdan.*
Cascade, *āb-shār.*
Case (box), *ṣandūq; qūṭī, qāb,*

-*dan*: (state), *ḥalat, ḥal, chigūnagi*: (in case) *dar ṣūrat*: (grammar), *ḥalat.*
Cash, *naqd.*
Cashier (to), *ma'zūl kardan.*
Casket, *qūṭi.*
Cast, *andākhtan* (*andāz*), *afkandan.*
Castle, *qal'eh, ḥiṣn, ark* (citadel); *qaṣr* (palace).
Castrate (to) *ākhteh* (*khaṣi*) *k:*
Cat, *gurbeh.*
Catalogue, *siyāheh, fihrist.*
Cataract, *āb-shār;* (in eye) *āb* (*i mūrvārid*).
Catch (hasp), *chift.*
Catch (to), *giriftan* (*gir*): (an infectious disease from one), *bū-yi ūrā giriftan.*
Caterpillar, *kirm i ṣad-pā.*
Catholic (Roman), *kātūlik, pāpavi:* (universal), *jāmi'.*
Cattle, *mavāshi.*
Cauldron, *dig.*
Cauliflower, *kalam i farangi.*
Causal / Causative (verb), *fi'l i majbūr.*
Cause, *sabab, mūjib, jihat, bā'iṣ, 'illat.*
Cause (to), *sabab i* (*ān*) *būdan.*
Caution (to), *khabar dādan.*
Cavalry, *savāreh,* (*niẓām*).
Caviar, *tukhm i māhi.*
Cavil (to), *i'tirāẓ k:*
Cease (to), *vā istādan, bāz istādan* (*az*), *fārigh shudan.*
Cedar, *sarv i āzād;* (red) *kāj.*
Cede, (to) *taslim n: ḥavāleh k:*
Ceiling *saqf.*
Celebrate (festival), *nigāh dāshtan.*
Celebrated, *mashhūr, mā'rūf, nāmdār.*
Celebrity, (fame), *shuhrat.*
Celerity, *zūdi, sur'at.*
Celery, *karafs.*
Celestial, *āsmāni, ṣamāvi, minavi.*
Celibacy, *'uzbat, tajarrud.*
Cell *ṣauma'eh, takyeh, maqṣūreh.*
Cellar, *zirzamin.*
Cement, *sarish.*
Cemetery, *qabristān, gūristān.*
Censure, *sarzanish, malāmat.*
Censure (to), *malāmat k: sárzanish n:*
Census, *ismnavisi, sar-shumāri.*
Centipede, *hazār-pā.*
Centre, *márkaz; vasaṭ; miyāneh.*
Centurion, *yūzbāshi.*
Century, *mi'ah,* (*qarn?*).
Ceremony, *rasm* (pl. Ar. *rusūm*); *takalluf.*
Certain *yaqin. muḥaqqaq;* (a certain person), *fulān shakhṣ, shakhṣi.*
Certainly, *albatteh, fi'lḥaqiqeh, fi'lvāqic.*
Certainty, *yaqin, tayaqqun.*
Certificate (School), *taṣdiqnāmeh*; (diploma), *ijāzeh-nāmeh;* (recommendation) *sifārishnāmeh.*
Chaff, *sabūs*: (joking) *mizāḥ, shūkhi.*
Chain, *zanjir, silsileh*: (of mountains), *silsileh* (*rishteh*)*-yi kūhhā.*
Chair, *ṣandali.*
Chalk, *gil i safid.*
Chamber, *uṭāq, ḥujreh.*
Change, *tabdil, taghyir*: (small money) *pūl i khurdeh.*
Change (to), *badal k*: *'avaẓ k*: *tabdil n*:, *k*: *taghyir dādan*: (money), *khurdeh k*:
Chapel, *'ibādat-gāh, 'ibādat-khāneh.*
Chapter, *bāb, faṣl.*
Character (written), *khaṭṭ*; (quality), *khaṣlat*; *kaifiyyat, chigūnagi*; (good) *ābrū, shuhrat.*
Charcoal, *zughāl.*
Charge, *ḥamleh, yūrish*: (accusation) *shikāyat*: (custody), *amānat, ḥavāleh.*
Charge (to), (entrust), *sipurdan, ḥavāleh k*: (a gun) *pur k*:
Chargé d'Affaires, *nāib i sifārat.*
Charm, *ṭilism, ta'viẓ* (on paper).
Chase, *shikār.*
Chaste, *pākdāman, 'afif, ṭāhir, parhizkār.*
Chastity, *'iffat, 'aṣmat.*
Chatter (to), *pur guftan.*
Cheap, *arzān, kambahā.*
Cheapness, *arzāni.*
Cheat (to), *firiftan* (*firib*), *taqallub n*:

Cheek *rukh, rukhsāreh, ṣūrat.*
Cheerful, *khush va khurram, khushvaqt, shād.*
Cheerfulness, *masarrat, shādi, surūr, shādmāni.*
Cheese, *panir.*
Chemise, *qamīṣ.*
Cheque, *barāt.*
Cherry (black), *ālūbālū* (red); *gilās.*
Chess, *shaṭranj.*
Chest (box), *ṣandūq*; (breast) *sīneh.*
Chestnut, *shāh balūṭ*: (colour) *kuran.*
Chew (to), *javīdan.*
Chicken, *jūjeh.*
Chief, *muqaddam*; (noun); *rais, pishvā*: (of nomads) *ilkhānī.*
Chiefly, *ghāliban, aghlab.*
Child, *bachcheh, ṭifl* (pl. Ar. *aṭfāl*).
Childbirth, *vaẓ' i ḥaml.*
Childhood, *ṭufūliyyat.*
Chimney, *dūdkash.*
Chin, *chāneh, zanakh.*
China, *Chīn.*
Chintz (European), *chīt* (Persian); *qalamkār.*
Chisel, *ushkineh.*
Choke, *khafeh kardan.*
Cholera, *vabā.*
Choose, *bar-guzīdan (guzīn), ikhtiyār k:, intikhāb n:*
Chorus, *band-gardān.*
Christ, *Masīḥ.*
Christian, *masīḥī, 'Īsavī.*
Christianity, *dīn i masīḥī.*
Christmas, *'aid i milād (i Masīḥ).*
Chronicles, *tavārīkh* (pl. Ar. of *tārīkh*).
Chronicler, *muvarrikh.*
Church (assembly), *kalīsā*: (building) *'ibādat-gāh, 'ibādat khāneh.*
Cigar, *sigār*: (-case), *qāb i sigār.*
Circle, *dāireh.*
Circular, *gird, mudavvar.*
Circulate (to), *intishār dādan* (trans): *intishār yāftan* (intr.): (money) *ravāj dāshtan.*
Circumcise (to), *khitneh n: makhtūn s:*
Circumcision, *khitneh.*
Circumstances, *ṣūrat, umūr, ḥāl.*
Cistern, *ḥauẓ*: *āb-anbār.*
Citadel, *ark, qal'eh.*
Citizen, *shahrī.*
City, *shahr.*
Civil, *mu'addab, adīb, bā-adab.*
Civility, *adab.*
Civilisation, *madaniyyat.*
Claim, *da'vā', iddi'ā.*
Claimant, *mudda'ī.*
Clamour, *faryād, shulūk.*
Clap hands (to), *chapeh zadan.*
Clasp, *sagak, chap o rāst, nar o lās.*
Class, *ṭabaqeh*: *qabīl.*
Claw, *chang, changāl.*
Clay, *gil.*
Clean, *pāk*; *pākīzeh, ṣāf.*
Cleanse (to), *pāk kardan.*
Clear (evident), *ẓāhir, āshkār, vāẓiḥ*: (bright) *raushan*: (transparent) *shaffāf.*
Clear (to), *bar chīdan* (table cloth etc.).
Clearly, *āshkārā, vāẓiḥan.*
Cleave (to), *shikāftan* (to split); *paivastan* (to adhere).
Clergyman, *kashīsh.*
Clerk, *mirzā.*
Clever, *zirak, zarang, chābuk, bāhūsh.*
Cleverness, *zīrakī, zarangī, firāsat.*
Climate, *āb va havā.*
Climb (to), *bālā raftan, bar āmadan.*
Clinch (to), *parchīn* k: (a nail).
Cloak, *bālāpūsh, āb-dast, 'abā, lubbādeh.*
Clock, *sā'at i majlisī.*
Clockmaker, *sā'at-sāz.*
Clod, *kulūkh.*
Close, *nazdīk, qarīb*: (narrow) *tang.*
Close (to), *bastan (band)*; *masdūd s:*
Closet, *khalvat khāneh*: (privy), *sar i āb, khalā.*
Cloth, *pārcheh*: (woollen), *māhūt.*
Clothe (to), *pūshānīdan, mulabbas s:*

Clothes, *rakht, libās, pūshāk.*
Cloud, *abr.*
Cloudy (overcast), *girifteh, abr-dār.*
Clove, *mikhak.*
Clover, *shabdar.*
Club, *'aṣā, gurz, chumāq.*
Coach, *kāliskeh, (gāri).*
Coachman, *kāliskeh-chī.*
Coal, *zughāl i sang.*
Coalmine, *ma'dan i zughāl.*
Coarse, *kuluft, qaṭūr; durusht.*
Coast, *kanār, sāḥil* (Ar. pl. *sa-vāḥil).*
Coat, *sardārī, qabā*: (great coat) *bālāpūsh.*
Cobbler, *pineh-dūz.*
Cobweb, *tār i 'ankabūt.*
Cock, *khurūs*: (of a rifle), *dang, pāshneh.*
Cock (to, a gun), *pāshneh-yi tu-fang-rā bālā kashīdan.*
Cocoa-nut, *nārgīl*: (*nalgīr,* vulg.).
Coffee, *qahveh.*
Coffin, *ṣandūq, tābūt.*
Coin, *sikkeh.*
Coin (to), *sikkeh kardan.*
Cold, *sard* (adj.): *sardī, sarmā* (noun): (to catch cold), *cha-kideh shudan, sarmā khvurdan*
Colic, *dard i dil.*
Collar (of coat), *yakheh, yaqeh.*
Collect (to), *jam' k*: *farāham āvardan.*
Collection, *majmū'eh, majma'.*
College, *madraseh.*
Collyrium, *surmeh.*
Colour, *rang, laun* (Ar. pl. *al-vān*).
Coloured, *rangīn, mulavvan.*
Colt, *kurreh.*
Column, *sutūn*: (in book), *jad-val.*
Comb, *shāneh.*
Comb (to), *shāneh kardan.*
Combat, *mujādaleh, muqātaleh, jang.*
Come (to), *āmadan* (*āy*), (-to pass), *bi-vuqū' paivastan, vāqi' sh*:
Comet, *sitāreh-yi dunbāleh-dār.*
Comfort, *tasallī, dil-āsāī*: *āsāyish.*
Comfort (to), *tasallī dādan.*
Comforter, *tasallī dihandeh.*
Command, *ḥukm, amr, farmān, farmāish*: *vaṣiyyeh.*
Command (to), *ḥukm k*: *amr n*: *farmān d*: *farmūdan* (*farmāy*).
Commander (in-chief), *sardār, amīr-niẓām, sipah-sālār; lash-karkash.*
Commence, *binā n*: *,shurū' k*: *āghāz n*: *giriftan.*
Commentary, *tafsīr, sharḥ.*
Commentator, *mufassir.*
Commerce, *tijārat.*
Commercial, *tijāratī.*
Commit (entrust), *sipurdan* (*si-pār*), *amānat k*: (do), *murtakib i (bar)-shudan.*
Common, *'āmm; 'āmmeh*: (-peo-ple), *'avvāmu'n nās.*
Commonly *'umūman.*
Communion, *rifāqat, murāvadat; mubāsharat*: (Holy C-), *shirqat i muqaddas, 'Ashā-y-i Rabbānī.*
Companion, *rafīq* (pl. Ar. *ru-faqā*), *sharīk, hamrāh.*
Company (band), *dasteh, fauj.*
Comparative (degree), *ḥālat i tafẓīl.*
Comparatively, *nisbat bi-*; *bi'n-nisbeh.*
Compare (to), *muqābaleh k*:
Comparison, *muqābaleh; tamṣīl, tashbīh.*
Compass, *parkār*: (mariner's), *quṭb-namā.*
Compassion, *riqqat, shafaqat.*
Compassionate, *mushfiq.*
Compel (to), *ijbār s*:, *ibrām n*: *majbūr n*:
Compensate (to), *'avaẓ dādan.*
Compensation, *'avaẓ.*
Compilation, *ta'līf.*
Compile (to), *ta'līf k*:
Compiler *mu'allif.*
Complaint (illness), *maraẓ*: (ac-cusation), *shikāyat*: (to lodge a-), *shikāyat āvardan, k*: (*az, bar*).
Complement, *tatimmeh.*
Complete, *kāmil, tāmm, tamām, kullī.* [*tan.*
Completely, *tamāman, kulliyya-*

Complete (to), *bi-itmām rasānīdan.*
Completion, *itmām, takmīl.*
Compliments, *salām, taslīmāt.*
Compose (to), (a book), *taṣnīf k:, n:* (arrange) *tartīb dādan, murattab s:*
Composed (made up of), *murakkab.*
Composer, *muṣannif* (author).
Composition (book), *taṣnīf.*
Comprehend (to), *fahmīdan, idrāk n:*
Comprehension, *fahm, idrāk.*
Comprised (to be), *shāmil i bar.*
Compulsion, *ijbār, ibrām.*
Compute (to), *hisāb k:, shamurdan.*
Comrade, *rafīq.*
Conceal, *pūshīdan; panhān k:, dāshtan; makhfī s:*
Conceive (to), *muṣavvar n: dar raḥim qarār giriftan.*
Concerning *dar bāb, dar bāreh, dar ḥaqq, dar khuṣūṣ.*
Conciliation, *muṣālaḥeh.*
Concise, *mukhtaṣar.*
Conclude, *bi-anjām rasānīdan, tamām k:*
Concord, *muvāfaqat, ittiḥād.*
Condemn (to), *fatvā' dādan bar.*
Condescension, *tavāẓu'.*
Condition, *ḥāl, ḥālat;* (stipulation), *sharṭ* (Ar. pl. *shurūṭ, sharāiṭ*).
Conduct (behaviour), *raftār, sulūk, 'amal:* (management), *riyāsat;* (guidance) *hidāyat, rāhbarī, rāhnamāī.*
Conduct (to lead), *rāhnamāī k:*
Confederacy, *sāzish; mu'āhadeh.*
Confess (to), *iqrār n:, i'tirāf k:*
Confide (to, in), *i'tiqād k:, i'timad n: bar.*
Confidence, *i'tiqād, i'timād.*
Confidential (ly), *maḥramāneh.*
Confines, *ḥadd* (Ar. pl. *ḥudūd*), *sarḥadd, sughūr* (Ar. pl.), *aqṣā'.*
Confirm (to) *sābit k:, isbāt, n: taqviyyat n:.*
Confirmation. *isbāt, taqviyyat:* (religious ceremony). *taqabbul i 'ahd.*
Confiscate (to), *ẓabṭ k:*
Conformity (in), *bar vifq, bar ṭibq, muvāfiq, muṭābiq.*
Confound (to), *bar ham zadan* (*zan*).
Confusion, *parīshānī, sargardānī.*
Confute (to), *radd n: mujāb s:*
Congratulate (to), *tabrīk n: tahniyyat k:*
Congratulation, *mubārikbādī, tahniyyat.*
Congregate (to), *jam' shudan* (intr.): *jam' k:* (trans.).
Congregation, *jamā'at.*
Conjecture (to), *ḥads zadan.*
Conjecture, *qiyās, maẓanneh, ḥads.*
Conjugate (to), *ṣarf k.*
Conjugation, *taṣrīf.*
Conjunction (grammar), *'aṭf.*
Conjurer, *jādūgar, saḥḥār, sāḥir.*
Connexion, *vaṣl, ittiṣāl, 'alāqeh, nisbat.*
Connive (to, at), *chashm-pūshī n:, ighmāẓ k:* (*az*).
Conquer (to), *maftūḥ s:, ẓafar yāftan, ghalabeh yāftan, ghālib āmadan.*
Conqueror, *muẓaffar, ghālib.*
Conscience, *ẓamīr, inṣāf.*
Consecrate (to), *taqdīs n:*
Consecutive, *mutavālī; mutavātir: pai dar pai.*
Consent, *riẓā.*
Consent (to), *riẓā dādan, qabūl k:*
Consequence, *natījeh* (Ar. pl. *natāij*).
Consider (to), *fikr* (*tafakkur, ta'ammul*) *k:* (*dar*).
Consist (to, of), *shāmil bar būdan.*
Consolation, *tasallī.*
Conspicuous, *bāhir, mashhūr.*
Conspiracy, *sāzish, vifāq.*
Construct, *banā n:, sākhtan* (*sāz*).
Consul, *qūnsal.*
Consulate, *qūnsal-khāneh.*
Consult (to), *mashvarat k: bā: mashvarat khvāstan az.*
Consultation, *mashvarat, mushāvareh.*
Contagion, *sarāyat.*

Contagious, *sārī, musrī.*
Contain (to), *gunjāish dāshtan.*
Contemplation, *taṣavvur, tafakkur, ta'ammul.*
Contemporary, *mu'āṣir, hamzamān.*
Contempt, *ihānat, taḥqīr.*
Contemptible, *khvār, past, ẕalīl, ḥaqīr.*
Contented, *rāẓī, khvushḥāl, khvushnūd.*
Context, *qarīneh*, (Ar. pl. *qarāin*).
Continually, *hamvāreh, paivasteh.*
Continue (to), *bāqī māndan.*
Contraband (goods), *mamnū'āt.*
Contradict (to), *radd k:, bar ẓidd guftan.*
Contrary, *ẓidd, khilāf, bar 'aks.*
Controversy, *baḥs̱, mubāḥis̱eh.*
Convenient, *munāsib, shāyisteh.*
Convent, *dair*: (of darvīshes), *khānqāh.*
Conversation, *guftugū, ṣuḥbat, takallum.*
Converse (to), *guftugū. k:, ṣuḥbat k:.*
Convert, *naumurīd, jadīd.*
Convey (to), *āvardan* (*āvar, ār*), *rasānīdan.*
Convict (to), *mulzam s:.*
Cook, *āshpaz.*
Cook (to), *pukhtan* (*paz*).
Cool, *khunuk.*
Copper, *mis.*
Copy, *naql, nuskheh*: (exercise). *mashq.*
Cord, *rīsman.*
Corkscrew, *pīch, shīsheh-gushā.*
Corn, *ghalleh.*
Corner, *gūsheh, kunj.*
Corpse, *lāsh.*
Correct, *durust, ṣaḥīḥ.*
Correct (to), *iṣlāḥ n:, taṣḥīḥ k:*
Correspondence, *murāsaleh.*
Corrupt, *fāsid, kharāb.*
Corrupt (to), *kharāb k: ifsād n:*
Corruption, *fasād*: *fanā.*
Cost, *qaimat* (*qīmat*) *makhārij* (expenses).
Cost (to), *arzīdan.*
Cottage, *kappar* (vulg. *chappar*) *kulbeh.*
Cotton, *panbeh.*
Cough, *surfeh.*
Cough (to), *surfeh k:*
Council, *shūrā', majlis.*
Counsel, *mashvarat.*
Counseller, *mushīr.*
Count (to), *shamurdan* (*shamār*), *ḥisāb k:*
Countenance, *rūy, ṣūrat, chihreh.*
Counterfeit, *sākhtagī*: *qullābī.*
Counterpane, *laḥāf.*
Countless, *bishamār.*
Country (not town), *bulūkāt, dihāt*: (region), *mulk, kishvar, bilād, diyār, mamlikat.*
Couple, *juft.*
Courage, *dilīrī, shujā'at.*
Courageous, *dilīr. shujā'.*
Courier (foot), *qāṣid*: (mounted) *chāpār.*
Court, *dargāh*; *mahkameh*: (-yard), *ṣaḥn, ḥayāṭ.*
Courteous, *bā-adab, adīb.*
Courtesy, *adab* (Ar. pl. *ādāb*), *mudārāt.*
Cousin, *'ammū* (*-'amm*)*-zādeh, khālzādeh.*
Covenant, *'ahd* (pl. Ar. *'uhūd*), *mu'āhadeh.*
Cover, *pūshish, sarpūsh*: *ghilāf*: *jild* (of book).
Cover (to), *pūshīdan*; *pūshānīdan.*
Covet (to), *ṭama' k:*
Cow, *gāv, gāv i mādeh.*
Coward, *bīdil, kamdil.*
Cowardice, *kamdilī, bīdilī.*
Crab, *kharchang.*
Cradle, *gahvāreh.*
Crawl (to), *khazīdan, ghazīdan.*
Cream, *sar i shīr.*
Create (to), *āfarīdan, khalq n:*
Creation, *āfarīnish, paidāish, khilqat.*
Creator, *āfarīnandeh, khāliq, Bārī.*
Creature, *makhlūq* (Ar. pl. *makhlūqāt*), *khalīqeh* (Ar. pl. *khalāiq* — of men).
Creditor, *ṭalab-kār.*
Creed, *qānūn i īmān.*
Creep, *khazīdan.*
Crescent, *hilāl.*
Crier, *jārchī.*

Crime, *janāyeh.*
Criminal, *gunāhkār, mufsid.*
Crimson, *qirmizi.*
Cripple, *shal, chūlāq.*
Crooked, *kaj, u'vaj.*
Crop (of field), *ḥāṣil, maḥṣūl:* (of bird), *ḥauṣaleh.*
Cross, *ṣalib.*
Crow, *kalāgh.*
Crow (to), *bāng zadan.*
Crowd, *anbūh, izdiḥam, gurūh.*
Crown, *tāj:* (of head), *farq.*
Crucify (to), *maṣlūb s:, ṣalib k:*
Cruel, *ẓālim, bi-raḥm, sakht-dil.*
Cruelty, *ẓulm, bi-raḥmi. sakht-dili.*
Crumb, *khurdeh, rizeh.*
Crush (to), *khurd (narm) s:*
Cry, *bāng, faryād; ghariv.*
Cry (to, aloud), *bāng zadan, faryād bar āvardan:* (weep), *giryeh k: giristan.*
Crystal, *bulūr.*
Cucumber, *khiyār.*
Cultivate, *zirā'at k:*
Cultivated, *ma'mūr, ābād.*
Cultivation, *zirā'at, falāḥat.*
Culture, *tarbiyyat.*
Cup, *piyāleh, finjān.*
Cupboard, *ganjeh, dūlābcheh.*
Cure, *shifā, 'ilāj, mu'ālajeh.*
Cure (to), *mu'ālajeh n:, shifā k:*
Curl, *gisū, zulf.*
Currants, *kishmish.*
Current (adj.), *jāri; rāij, murravaj:* (noun), *sail.*
Curse, *la'nat.*
Curse (to), *la'nat k:, la'n k:*
Cursed, *mal'ūn, la'in.*
Curtain, *pardeh, ḥijāb.*
Cushion, *bālish, bālin.*
Custom, *rasm* (Ar. pl. *rusūm*), *'ādat:* (tax), *bāj, gumruk.*
Customhouse, *gumruk-khāneh.*
Cut (to), *tarāshidan, buridan, qaṭ' k:*
Cypress, *sarv i āzād.*

Dagger, *khanjar.*
Daily, *harrūzeh, rūzineh; rūz bi-rūz.*
Damage, *ziyān, ẓarar, nuqṣān.*
Damage (to), *ẓarar rasānidan.*
Damp, *tar.*
Damsel, *dukhtar.*
Dance, *raqṣ.*
Dance, *raqṣ k:, raqṣidan.*
Danger, *khaṭar.*
Dangerous, *khaṭarnāk, pur-khaṭar.*
Dare (to), *zahreh k:, jur'at k:*
Dark, *tārik, tireh, muẓlim.*
Darkness, *tāriki, tiragi, ẓulmat.*
Darling, *jān, 'aziz, maḥbūb.*
Date, *tārikh:* (fruit), *khurmā.*
Dated, *mu'arrakh.*
Daughter, *dukhtar.*
Dawn, *sapideh-yi ṣubḥ.*
Day, *rūz, yaum* (Ar. pl. *ayyām*).
Daybreak, *fajr.*
Dazzle, *khireh k:*
Deacon, *shammās.*
Dead, *murdeh.*
Deadly, *muhlik.*
Deaf, *kar:* (he is deaf, *gūsh i ū sangin ast*).
Dear (price), *girān:* (valuable) *girān-bahā:* (beloved), *'aziz.*
Dearness, *girāni.*
Death, *maut, marg.*
Debt, *qarẓ.*
Debtor, *bidih-kār, qarẓdār, maqrūẓ.*
Decay, *fanā.*
Decay (to), *kāstan (kāh), kāhidan; pūsidan.*
Deceit, *farib, makr, ghadr, daghā, gūl* (vulg.).
Deceitful, *faribandeh, makkār, daghābāz.*
Deceive (to), *fariftan (farib), gūl zadan* (vulg.)
Decide (to), *tasmim (muṣammam) k:*
Declare (to), *i'lām n:, iṣbāt k:, bar ān būdan.*
Decorate (to), *ārāsteh n:, muzayyan k:, zinat d:*
Decoration, *zinat, ārāyish: nishān* (order).
Decree, *farmān, fatvā'.*
Decree (to), *farmān d: fatvā' d:*
Dedicate (to), *taqdis n:*
Deduct (to), *kam k:*

Deed, *kār, 'amal* (Ar. pl. *a'māl*); (written), *dastāvīz, qabāleh.*
Deem, *dānistan, pandāshtan, ingāshtan* (*-gār*).
Deep, *'amīq.*
Deer, *āhū.*
Defeat, *shikast.*
Defeat (to), *shikast dādan.*
Defence, *ḥifāzat, ḥifẓ, panāh, ḥimāyat.*
Defend (to), *ḥifẓ k:, maḥfūẓ k:* (*-dāshtan*), *ḥifāzat n.*
Defendant, *mudda'ā' 'alaih.*
Defer (to), *ta'vīq andākhtan, ta'khīr k:*
Defile, *tang-rāh, gardan.*
Defile (to), *ālūdeh s:, najis k: nāpāk n:*
Defraud (to), *farīftan, farīb d:*
Degree, *darajeh, martabeh.*
Delay, *tavaqquf, dirang, dafcu'l-vaqt.*
Delay (to), (trans.), *ta'vīq andākhtan, ta'khīr k:* (intr.), *'aqab uftādan, dīr āmadan.*
Delicious, *laẕīẕ,, purlaẕẕat.*
Delight, *laẕẕat; surūr, khvushī, khurramī.*
Deliver (to, up), *taslīm k:* (save), *rihānīdan, rihāī dādan, najāt dādan.*
Deliverance, *rihāī, najāt.*
Deluge, *ṭūfān.*
Demand, *ṭalab, iddi'ā, iqtiẓā.*
Demand (to), *ṭalab n:, iddi'ā, k:*
Demon, *dīv, jinn, shaiṭān* (Ar. pl. *shayāṭīn*); *ghūl.*
Den, *ghār, maghāreh.*
Denial, *inkār.*
Dense, *kaṡīf.*
Dentist, *dandān-sāz.*
Deny (to), *inkār k:.*
Depart (to), *ravāneh shudan.*
Departure (death), *riḥlat.*
Depose (to), *ma'zūl k:* (give evidence), *shahādat dādan.*
Deposit, *amānat.*
Deposit (to), *amānat k:, sipurdan* (*sipār*).
Depraved, *fāsid, kharāb, bad-akhlāq.*
Deprive (to), *maḥrūm gardānidan.*
Depth, *'umq: tah* (bottom of sea).
Deputy, *nāib, qāim-maqām.*
Derision, *istihzā, maskhareh, tamaskhur.*
Descend (to), *pāīn āmadan, farūd āmadan, farū raftan, nāzil shudan.*
Descendants, *nasl, aulād* (Ar. pl. of *valad*).
Descent (origin), *nizād, nasab.*
Describe (to), *bayān, k: tauṣīf n:*
Description, *bayān, tauṣīf.*
Desert, *biyābān, dasht, ṣaḥrā.*
Desert (to), *vā guzāshtan, tark k:*
Deserve (to), *lāiq i (ān)būdan, mustaḥaqq būdan* (of a good thing): *mustaujib būdan* (of punishment).
Deserving, *lāiq, sazāvār, mustaḥaqq: mustaujib; qābil.*
Design, *irādeh, maqṣūd, murād, qaṣd.*
Desire, *ārzū, khvāhish, mail, righbat.*
Desire (to), *khvāstan* (*khvāh*), *mushtāq būdan.*
Desirous, *mushtāq, ārzūmand, rāghib.*
Desist (to), *bāz īstādan* (*az*).
Despair, *nā-umīdī, ya's.*
Despair (to), *nā-umīd shudan, ma'yūs sh:*
Despatch (letter), *navishteh.*
Despatch (to), *firistādan, irsāl n:*
Despise (to), *ḥaqīr shamurdan, taḥqīr n:*
Despotic, *bi'l istiqlāl.*
Destiny, *qadar, qaẓā, qismat, bakht.*
Destroy (to), *nīst va nābūd k:, ma'dūm sākhtan, munhadim s: kharāb k:*
Destruction, *halākat.*
Detain (to), *bāz dāshtan.*
Detest (to), *kirāhat dāshtan az, nifrat k:*
Detestable, *makrūh, karīh.*
Detriment, *ẓarar, ziyān, nuqṣān.*
Devil, *shaiṭān* (Ar. Pl. *shayāṭīn*), *Iblīs.*
Devour (to), *khvurdan, bal'īdan.*

Devout, *muttaqi, dindār.*
Dew, *shabnam.*
Dialogue, *guftugū, mukālameh.*
Diameter, *qutr.*
Diamond, *almās.*
Diary, *rūznāmeh, (safarnāmeh).*
Dictionary, *lughat.*
Die (to), *murdan (mīr), faut sh:, vafāt yāftan.*
Difference, *tafāvut, farq: ikhtilāf.*
Different, *mutafarriq, mukhtalif,*
Difficult, *mushkil, dushvār, sakht, ṣa'b.* [*ṣu'ūbat.*
Difficulty, *ishkāl, dushvārī, sakhti,*
Dig (to), *kandan, kāvidan.*
Digest (to), *hazm, k:, taḥlīl k:.*
Digestion, *hazm, taḥlīl.*
Dignity, *'izzat, sha'n, jāh, sarafrāzī; manṣab.*
Diligence, *diqqat, tavajjuh, ihtimām, sargarmī.*
Diligent, *mutavajjih, bā-diqqat, sargarm.*
Diminish (trans.) (to), *kam kardan:* (intr.), *kāhidan (kāstan), kam shudan.*
Dine (to), *shām khvurdan.*
Dining-room, *sufreh-khāneh.*
Dinner, *shām.*
Diploma, *ijāzeh-nāmeh.*
Direction, *taraf, sū, samt, jānib:* (guidance), *rāhnamāī, rāhbarī:* (religious), *hidāyat:* (on letter), *'unvān.*
Directly, *al'ān, ilḥāl, fauran, fi'lfaur.*
Director, *mudabbir, ra'is:* (spiritual), *murshid.*
Dirt, *chirk, lajan, kasāfat.*
Dirty, *chirkīn, chirk, kasīf.*
Disagreeable, *nā-pasand, nā-maqbūl.*
Disappear (to), *ghāib sh:, nā-padid gardīdan.*
Disappoint (to), *maḥrūm s:*
Disappointment, *maḥrūmiyyat.*
Discernment, *tamyiz, faṭānat, baṣīrat.*
Discharge (to), *ikhrāj n:, ma'zūl k:* (a duty), *adā k:, vafā k:* (a gun), *khālī k:.*
Disciple, *shāgird, murīd, talmīz* (pl. Ar. *talāmīz*).
Discipline, *nizām, intizām.*
Discord, *ikhtilāf, shiqāq, fitneh.*
Discover (to), *daryāft k:, paidā k:.*
Disease, *maraz* (Ar. Pl. *amrāz*), *bīmārī, nākhvushī.*
Diseased, *marīz, nākhvush.*
Disgrace, *rusvāī, bi-ḥurmatī, badnāmī.*
Disgrace (to), *rusvā k: bī-ḥurmat s:*
Disgust, *nifrat, karāhat, bīzārī.*
Disgust (to), *bīzār s:.*
Disgusting, *nifrat-angīz, makrūh.*
Dish, *zarf* (Ar. pl. *zurūf*), *tabaq, bushqāb.*
Dismiss (to), *ma'zūl k:.*
Dismount (to), *furūd āmadan, pāīn āmadan.*
Disobedience, *nā-farmānī, 'inād, sarkashī.*
Disobedient, *nāfarmānburdār, sarkash.*
Disperse (to), *parākandeh s:.*
Displeased, *āzurdeh, ranjīdeh.*
Dispute, *nizā', mubāḥiseh, baḥs.*
Dispute (to), *nizā' k:, baḥs k:*
Dissemble (to), *riyākārī k:, rang rīkhtan.*
Distance, *masāfat, fāṣileh; dūrī.*
Distant, *dūr, ba'īd.*
Distinctly, *āshkārā, vaziḥan, zāhiran.*
Distinguish (to), *imtiyāz (tamīz, tamyīz) dādan; tashkhīṣ dādan.*
Distinguished, *mumtāz.*
Distress, *diltangī, gham.*
Distribute (to), *taqsīm (qismat) k:*
District, *nāḥiyeh, bulūk.*
Disturb (to), *āshūftan (āshūb), maghshūsh s:*
Disturbance, *harj o marj, shulūk.*
Disturbed, *āshūfteh: mukaddar.*
Ditch, *khandaq.*
Ditto, *aizan.*
Dive (to), *ghūteh khvurdan.*
Divide (to), *taqsīm k:, n:*
Divine, *ilāhī.*
Divorce, *talāq.*
Do (to), *kardan (kun).*

Doctor (physician), *tabib, hakim* (Ar. pls. *atibbā* and *hukamā*).
Doctrine, *ta'līm* (Ar. pl. *ta'ālīm, ta'līmāt*).
Dog, *sag*.
Dogma, *'aqideh* (Ar. pl. *'aqāid*).
Doll, *'arūsak*.
Dome, *gurbaz, gurbad*.
Donkey, *khar, ulāgh*.
Door, *dar*.
Double, *muzā'af, do muqābil*.
Doubt, *shakk* (Ar. pl. *shukūk*), *shubheh*.
Dough, *khamīr*.
Dove, *kabūtar, qumri*.
Down, *pāin, furū(d), zīr*.
Dragoman, *tarjumān, mutarjim*.
Dragon, *azdahā, azdarhā*.
Draper, *bazzāz*.
Draught, *jur'eh*.
Draw (to), *kashīdan*.
Drawer (of table), *khāneh-y-i mīz*.
Drawers, *shalvār, zīr-jāmeh*.
Drawing, *tasvīr*.
Drawing-room, *utāq i dīd vā bāzdīd*.
Dread, *tars, khauf*.
Dreadful, *haulnāk, hāil, muhib*.
Dream, *khvāb, ru'yā*.
Dream (to), *khvāb (ru'yā) dīdan*.
Dress, *rakht, libās, pūshāk*.
Dress (to), *pūshīdan*.
Drill, *mashq i sarbāz*.
Drill (to), *mashq kardan*.
Drink (to), *khvurdan, āshāmīdan, nūshīdan*.
Drip (to), *chikīdan* (*chakīdan*).
Drive (to), *rāndan*.
Drop, *qatreh*.
Dropsy, *istisqā*.
Dross, *durd, filiz*.
Drown, *gharq n*:
Drug, *davā*.
Drum, *tabl*.
Drunk, *mast*.
Drunkard, *sharāb-khvur*.
Drunkenness, *masti*.
Dry, *khushk*.
Dry (to), (intr.) *khushkīdan*: (trans.) *khushkānīdan*.
Duck, *ūrdak*.
Dumb, *gung, lāl*.
Dung, *pahin, zibl*.
During, *mā dāmi kih*.
Dust, *gard, ghubār*.
Duty, *taklīf*.
Dwell, *māndan, sākin būdan, bi-sar burdan, nishastan*.
Dye, *rang*.
Dye (to), *rang zadan*.
Dynasty, *silsileh*.

Each, *har yak, har yaki*.
Eagle, *'uqāb, nasr, qareh qūsh*.
Ear, *gūsh*: (of corn), *khūsheh*.
Early, *zūd, subh i zūd*.
Earring, *gūshvāreh*.
Earth, *zamīn: khāk*.
Earthly, *zamīni, dunyavi, arzi*.
Earthquake, *zilzileh*, (*zalzaleh*).
Ease, *āsāni, suhūlat* (repose) *ārām, ārāish, rāhat*.
Easily, *bi-āsāni*.
East, *mashriq, sharq*.
Easter, *'īd i Fash*.
Eastern, *mashriqi, sharqi*.
Easy, *āsān, sahl*.
Eat (to), *khvurdan, tanāvul farmūdan*.
Echo, *sadā-y-i kūh*.
Eclipse (of sun), *inkisāf*: (of moon) *inkhisāf*.
Economical, *kam-kharj, sarfeh-jū*.
Ecstasy, *vajd*.
Edge (of sword), *dam*: (of lake) *lab, kināreh*.
Edifice, *'imārat*.
Edify (to), *ma'mūr n*:
Editor, *muhtamim*.
Educate (to), *tarbiyyat k*:
Education, *tarbiyyat*.
Efface (to), *mahv k*:
Effect, *asar, ta'sīr*.
Effort, *kūshish, sa'ī, jidd va jahd*.
Egg, *tukhm* (*i murgh*).
Egoism, *khvud-parasti*.
Either — or, *khvāh — va khvāh, chih-chih*.
Elbow, *mirfaq* (Ar. pl. *marāfiq*).
Elders, *mashāikh* (pl. of *shaikh*).
Elect (to), *barguzīdan, intikhāb n*:
Electricity, *barqiyyat, alaktrisiteh*.
Elegant, *nāzuk, qashang*.

Elements, *'unṣur* (Ar. pl. *'anāṣir, 'anāṣir.*).
Elementary, *ibtidāi.*
Elephant, *fīl.*
Elevate, *afrākhtan, afrāshtan, buland k:*
Elevation, *bulandi, rif'at.*
Eloquence, *faṣāhat, balāghat.*
Eloquent, *faṣīḥ* (Ar. pl. *fuṣaḥā*), *baligh* (*bulaghā*).
Embark, *dar* (*bar*) *kashti nishastan.*
Embassy, *sifārat.*
Embers, *akhgar.*
Embrace, *baghal giriftan, dar āghūsh kashīdan.*
Emerald, *zumurrud.*
Eminent, *mashhūr* (pl. Ar. *mashāhīr*).
Emperor, *imparāṭūr, Qaiṣar.*
Empress, *imparāṭris.*
Emphasis, *ta'kīd.*
Empire, *salṭanat.*
Empty, *khālī, tuhī.*
Empty (to), *khālī k:*
Employment, *kārobār, shughl, 'amal* (pl. Ar. *a'māl*).
Enamel, *mīnā.*
Enamoured, *bi-'ishq* (*muḥabbat*) *giriftār.*
Encamp (to), *khaimeh* (*chādur, urdū*) *zadan.*
Enchanter, *jādūgar, sāḥir.*
Enchanting (charming), *dil-āvīz, dil-rabā.*
Enchantment, *jādūgari, siḥr.*
Enclose (to), *iḥāṭeh k:* (in letter), *malfūf n: laffan firistādan.*
Enclosure, *ḥayāṭ, iḥāṭeh:* (in letter), *malfūf.*
End, *sar, ākhir* (Ar. pl. *avākhir*), *anjām, intihā, nihāyat.*
End (to), *anjāmīdan* (intr.): *bi-anjām rasānidan* (trans.).
Endeavour, *kūshish, sa'i, jidd va jahd, ijtihād.*
Endeavour (to), *kūshidan, kūshish* (*sa'i* etc.) *k:*
Endless, *bi-pāyān, bi-intihā, bi-nihāyat.*
Endurance, *ṭāqat, taḥammul.*
Endure (to), *taḥammul n:*

Enemy, *dushman, khaṣm* (Ar. pl. *khuṣūm, khuṣmān*).
Engaged, *mashghūl.*
Engagement, *mashghūliyyat, ishtighāl; giriftāri.*
Engine, *māshīn.*
Engineer, *muhandis.*
English, *inglīsī.*
Enigma, *mu'ammā.*
Enjoy (to), *tamattu' burdan* (*az*).
Enjoyment, *tamattu', tafarruj.*
Enlarge, *vus'at dādan.*
Enlist (troops), (to), *jam'āvari n:*
Enmity, *dushmani, 'adāvat, mukhāṣamat.*
Enough, *bas, kāfī.*
Enquire (to), *pursīdan, taftīsh* (*tafaḥḥuṣ*) *n:*
Enquiry, *su'āl, pursish, taftīsh, tafaḥḥaṣ.*
Enraged, *khashmnāk, ghazabnāk.*
Enter (to), *dar āmadan, dākhil shudan.*
Entire, *kāmil, tamām, tāmm.*
Entirely, *tamāman, kulliyyatan.*
Entreat (to), *iltimās k:* (*nazdi*): *istid'ā n:* (*az*).
Entry, *dukhūl.*
Envelope, *pākat, lifāfeh.*
Envious, *ḥasūd, rashkin.*
Environs, *navāḥi* (pl. of *nāḥiyyeh*), *aṭrāf* (pl. of. *ṭaraf*).
Envy, *ḥasad, rashk.*
Equal, *barābar, musāvi.*
Erect (to), *bar pā k:, afrāshtan: banā n:*
Err (to), *ishtibāh k:: gumrāh sh:*
Error, *ishtibāh, sahv: ghalaṭ.*
Escape, *rastagāri, rihāi, najāt.*
Escape (to), *rihāi yāftan, rastagār shudan.*
Especially, *khuṣūṣan, makhṣūṣan.*
Essence, *jauhar; 'ain; ẕāt: 'araq.*
Establish (to), *ṣābit k:, iṣbāt n:; bar qarār n:* (a school) *jāri sākhtan, ijrā n:*
Established, *muqarrar, bar qarār, pāyadār, mu'ayyan.*
Estate, *niṣāb.*
Esteem (to), *muḥtaram dāshtan, mukarram dāshtan;* (deem), *shamurdan, dānistan, ingāshtan.*

Et caetera (etc.), *va ghaireh*, (*alakh*).
Eternal, *sarmadi*, *ṣamadi*, *jāvidāni*, *jāvid*: (without beginning), *azali*; (without end) *abadi*.
Eternally, *tā abadu'l-abād*.
Eternity (without beginning), *azal*, *azaliyyat*; (without end) *abad*, *abadiyyat*, *baqā*, *khuld*.
Ethics, *akhlāq*.
Etiquette, *takallufāt*, *adab*, *mudārāt*, *nishast va barkhāst*.
Etymology, *ishtiqāq*.
Eucharist, *'Ashā-yi Rabbāni*.
Eunuch, *khvājeh* (*-yi sarā*), *āghā*.
Europe, *Farangistān*, *Urūp*, *Urūpā*.
European, *Farangi*.
Evangelical, *injīli*.
Evangelist, *Injīl-navīs*.
Even, *barābar*: (conj.) *ham*.
Evening, *shām*.
Event, *vāqi'eh* (Ar. pl. *vaqāi'*), *hādiṣeh* (Ar. pl. *havādiṣ*), *mājarā*.
Ever, *hargiz*; (always), *hamisheh*, *harvaqt*, *hamvāreh* (*auqāt*); (for ever) *tā bi-abad* (*u'lābād*).
Everlasting, *jāvid*, *jāvidāni*, *abadi*, *sarmadi*.
Every, *har*, *har yak*, *har kudām*.
Everywhere, *har jā*, *hameh jā*.
Evidence, *shahādat*, *gavāhi*.
Evident, *ẓāhir*, *āshkār*, *padīd*.
Evidently, *ẓāhiran*, *āshkārā*.
Evil (adj.), *bad*, *bad-akhlāq*, *kharāb*: (noun), *badi*, *kharābi*: *balā*.
Ewer, *āftābeh*.
Exaggerate (to), *mubālagheh k:*.
Exaggeration, *mubālagheh*.
Exalt (to), *i'lā n:*, *afrūkhtan*; *sarafrāz n:*
Exaltation, *i'lā*, *sar-afrāzi*.
Examination, *taftīsh*, *tafahhuṣ*: (of candidates), *imtihān*: (to pass an —) *dar imtihān pasand āmadan*.
Examine (to), *taftīsh* (*tafahhuṣ*) *k: imtihān kardan*.
Example, *maṣal* (Ar. pl. *amṣāl*): *namūneh*.
Exceedingly, *bi-nihāyat*, *bi-nihāyat*, *bi-ghāyat*.
Excel, *sibqat burdan* (*bar*).
Excellence, *faẓīlat*.
Excellency, *janāb i 'āli*.
Excellent, *afẓal*, *a'lā'*, *aḥsan*.
Except, *magar*, *juz*, *ghair az*.
Exception, *istiṣnā*.
Exchange, *badal*, *'avaẓ*: (money) *ṣarf*.
Exchange (to), *'avaẓ k:*, *mubādaleh n:*
Excite (to), *bar angīkhtan*, *taḥrīk n:*
Excitement, *harj o marj*.
Excuse, *'uẕr*, *i'tiẕār*; *ma'ẕirat*.
Excused, *ma'ẕūr*.
Executioner, *jallād*, *mir-ghaẓab*.
Exercise, *mashq*.
Exile, *nafi-yi balad*.
Existence, *hasti*, *vujūd*.
Existent, *maujūd*.
Expect (to), *intiẓār kashīdan*, *muntaẓir* (*mutaraṣṣid*) *būdan*, *tavaqqu' dāshtan*.
Expectation, *tavaqqū'*, *intiẓār*.
Expel, *birūn k:*, *ikhrāj n: rāndan*.
Expend (to), *kharj k:*, *ṣarf n:*
Expense, *kharj*, *makhārij*.
Experience, *tajribeh*, *khibrat*.
Experienced, *kār-āzmūdeh*, *kār-dīdeh*, *āmūkhteh*, *pukhteh*.
Expiation, *kaffāreh*.
Explain (to), *bayān*, *k:*, *sharḥ n:*
Explanation, *bayān*, *tafṣīl*, *sharḥ*: (of a dream) *ta'bīr*.
Explicit, *mubīn*.
Export (to), *bi-khārij burdan* (*firistādan*).
Exposition, *iẓhār*.
Expressly, *makhṣūṣan*, *khuṣūṣan*, *'amdan*.
Expulsion, *ikhrāj*.
Extend, *darāz k:*; *vus'at dādan*.
Extent, *vus'at*; *andāzeh*.
Exterior, *khārij*, *birūni*.
Exterminate, *istiṣāl k: az bīkh bar kandan*.
Extinguish, *nishāndan*, *iṭfā dādan*, *khāmūsh k:* (*kushtan*).
Extraordinary, *fauqu'l-'ādat*.
Extremely, *bi-nihāyat*, *bi-ghāyat*.

Eye, *chashm:* (of needle) *sūrākh.*
Eyebrow, *abrū.*
Eyelash, *mužeh, mužgān.*
Eyelid, *pilk.*

Fable, *qiṣṣeh, afsāneh, ḥikāyat.*
Face, *rūy, chihreh, ṣūrat.*
Facing, *muqābil, rū bi-rū-yi.*
Fact, *ḥaqiqat:* (in fact), *fi'lḥaqiqeh.*
Factory, *kārkhāneh.*
Fade (to), *pažmurdan.*
Faint, *kamzūr, ẓa'if.*
Faint (to), *ghash k:, bi-hūsh shudan.*
Fairy, *pari.*
Faith, *imān:* (religion) *maẕhab, din* (pl. Ar. *adyān*): (fidelity), *vafā, ṣadāqat.*
Faithful, *vafādār, bā-vafā, amin.*
Faithless, *bi-vafā, namak-ḥarām.*
Falcon, *bāz, qūsh: shāhin.*
Fall, *suqūṭ.*
Fall (to), *uftādan, zamin khurdan.*
False, *durūgh, kāẕib* (Ar. pl. *kaẕabeh*); (coin), *qalb, qallābi, maghshūsh.*
Falsehood, *durūgh, durūghi, kiẕb.*
Fame, *āvāzeh, shuhrat.*
Family, *'iyāl, khānvādeh, khānadān; aulād* (pl. of *valad*) *aṭfāl* (pl. of *ṭifl*), *'iyāl va aṭfāl.*
Famine, *qaḥṭ, qaḥṭi, girāni.*
Famous, *mashhūr* (pl. *mashāhir*), *nāmdār.*
Fan, *bād bi-zan.*
Fanatical, *muta'aṣṣib.*
Fanaticism, *ta'aṣṣub, 'aṣabiyyeh.*
Fancy, *gamān, vahm* (pl. *auhām*), *tavahhum, khiyāl.*
Fancy (to), *gamān burdān (kardan), khiyāl k:*
Far, *dūr, ba'id.*
Farewell, *vidā', khudā-ḥāfiẓi.*
Farrier, *na'l-band.*
Farsighted, *dūr-bin, pish-bin, baṣir.*
Fashion, (custom), *'ādat, rasm* (pl. Ar. *rusūm*).
Fast, *tund-rau, zūd:* (firm) *muḥkam:* (noun), *rūzeh, ṣaum.*
Fast (to), *rūzeh giriftan.*

Fat, *farbih:* (noun) *pih.*
Fatal, *muhlik.*
Fate, *qadr, qaẓā, qismat.*
Father, *pidar, vālid.*
Fatigue, *khastagi.*
Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr, naqṣ, taqṣir.*
Favour, *luṭf, ṭarafgiri.*
Favorite, *marghūb.*
Fear, *tars, khauf, bim, bāk, vaḥshat, haibat.*
Feast, *ẓiyāfat, bazm, mihmāni:* (festival), *'id* (*'aid*).
Feather, *par.*
February, *shabāt, favvari.*
Feeble, *ẓa'if, kam-zūr.*
Feed (to), *khurānidan, charānidan:* (intr., to graze), *charidan.*
Feel (to), *iḥsās kardan.*
Feeling, *ḥiss* (Ar. pl. *aḥsās*).
Felt (cloth), *namad.*
Female, *mādeh.*
Feminine, *mu'annaṣ.*
Ferocious, *vaḥshi, darandeh.*
Ferry, *guẕar-gāh.*
Fertile, *burūmand, bārvar.*
Fertility, *burūmandi.*
Festival, *'id* (*'aid*).
Fetlock, *pay.*
Fetters, *pā-band, kundeh.*
Fever, *tab.*
Few, *kam, andak, qalil.*
Fidelity, *vafā, vafādāri.*
Field, *mazra'eh* (Ar. pl. *mazāri'*), *kishtzār, milk,* (Ar. pl. *amlāk*): (of battle), *ma'rakeh, maidān: jang.*
Fierce, *tund: darandeh.*
Fiery, *ātashin.*
Fig, *anjir.*
Fight, *nizā', munāza'eh: jang, muqātaleh.*
Fight (to), *nizā' k: jang k:, jangidan.*
Figurative, *majāzi.*
Figure, *'adad, raqam* (Ar. pls. *a'dād, arqām*): *shikl, ṣūrat, shakhṣ.*
File, *sūhān.*
Fill (to), *pur k: mamluvv s:*
Filth, *kasāfat, chirk, najāsat, lajan, nāpāki.*

Filthy, *kasīf, chirk, chirkin, najis, nāpāk.*
Finally, *ākhiru'lamr, alqiṣṣeh.*
Find (to), *yāftan, daryāft k:, paidā k:.*
Fine, *nāzūk, bārīk:* (noun), *jurmāneh.*
Finger, *angusht.*
Finish (to), *anjāmānīdan, bi-anjām rasānīdan, tamām k: bi-itmām rasānidan.*
Fire, *ātash.*
Fireplace, *ujāq, bukhārī.*
Firewood, *hīzum, hīmeh.*
Fireworks, *ātashbāzī.*
Firm (noun), *sharākat,* (adj.), *ustuvār, muḥkam.*
First, *avval, nakhust.*
First-born, *nakhust-zādeh.*
Firstfruits, *naubar.*
Fish, *māhī.*
Fish (to), *ṣaid i māhī k:*
Fisherman, *māhīgīr.*
Fist, *musht.*
Fit, *munāsib, shāyisteh, sazāvār.*
Fit (to), *farākhvur (munāsib) būdan.*
Fix (to), *ṣabt k:, naṣb k:, ta'yīn n:*
Fixed, *mu'ayyan.*
Flag, *bairāq, 'alam, ra'yat, livā.*
Flame, *zabāneh, shu'leh.*
Flat, *musāvī, barābar, hamvār.*
Flattery, *tamalluq-gūī, chāplūsī.*
Flatterer, *chāplūs, tamalluq-gūy.*
Flavour, *mazeh, ẕauq.*
Flay (to), *pūst kandan.*
Flea, *kahk.*
Flee (to), *gurīkhtan (gurīz), firār k:*
Fleece, *pashm.*
Fleeting, *fānī, nā-pāyadār.*
Flesh, *gūsht.*
Flight, *firār.*
Fling (to), *andākhtan (andāz), afkandan.*
Flint, *sang i chaqmāq.*
Flock, *rameh, galleh.*
Flog (to), *tāziyāneh zadan.*
Flood, *ṭūfān: sailāb; sail.*
Flour, *ārd.*
Flourish, *kām rāndan.*
Flow (to), *jārī shudan.*
Flower, *gul.*
Flower-pot, *guldān.*
Flute, *nai.*
Fly, *magas.*
Fly (to), *parīdan, parvāz k:*
Foal, *kurreh.*
Foam, *kaf.*
Fodder, *'alif.*
Fog, *mih.*
Fold (for cattle), *āghil, ḥaẓīreh.*
Fold (to), *tah k:*
Follow (to), *pairavī k: mutāba'at n: 'aqab uftādan.*
Follower, *mutābi'.*
Folly, *ḥimāqat, ablahī.*
Food, *ghizā, khvurāk, qūt, ta'ām.*
Fool, *aḥmaq, ableh.*
Foot, *pāy.*
Footstep, *qadam* (Ar. pl. *aqdām*); (mark) *aṣar* (Ar. pl. *āṣār*).
Footstool, *pāy-andāz.*
For, *barāyi, az bahri, bi-jihat i: bi-khāṭir i.*
Forbid (to), *man' k: qadaghan k:*
Force (to), *majbūr s:, ijbār n:*
Ford, *guzargāh, ma'bar.*
Forehead, *pīshānī, jabīn.*
Foreign, *gharīb* (Ar. pl. *ghurabā*), *bīgāneh, ajnabī: khārijī:* (foreign affairs) *umūr i khārijeh.*
Foreigner, *gharīb, ajnabī.*
Forerunner, *pīshrau.*
Foresight, *baṣārat, pīsh-bīnī.*
Forest, *jangal.*
Forgery, *ja'l, sākhtagī.*
Forget (to), *farāmūsh k:*
Forgetfulness, *farāmūshī, nisyān.*
Forgive, *'afv k:, bakhshīdan:* (of God) *āmurzīdan.*
Forgiveness, (Divine), *āmurzish, maghfirat.*
Fork, *changāl.*
Form, *shikl, ṣūrat, hai'at; haikal.*
Former, *pīshīn, sābiq.*
Formerly, *sābiq bar īn, pīshtar, pīsh az īn.*
Formidable, *muhīb, haulnāk.*
Fornication, *zinā, zinākārī.*
Forsake, *tark k:*
Fort, *qal'eh* (pl. *qal'ajāt, qilā'*), *ḥiṣn.*
Forth, *bīrūn.*
Forthwith, *fauran, fi'lfaur.*

Fortify (to), *mustaḥkam n: maḥṣūn s:*
Fortunate, *nik-bakht, kāmrān.*
Fortune (fate), *bakht, naṣib:* (wealth), *daulat.*
Foul, *nāpāk, najis; fāsid, shani', qabiḥ.*
Found (to), *ta'sis n: asās nihādan.*
Foundation, *bunyād, asās.*
Fountain, *chashmeh, manba' ,yanbū'* (Ar. pl. *yanābi'*).
Fowl, *murgh.*
Fox, *rūbāh.*
Fragment, *pāreh, rizeh, tikkeh* (vulg.).
Frame, *chahār-chūbeh.*
Fraternal (ly). *barādarāneh.*
Fraud, *farib, makr, daghā.*
Free, *āzād.*
Free (to), *āzād s:, rihā k:, vil k:* (vulg).
Freedom, *āzādi.*
Freemason, *farāmūshi.*
Freeze (to), (intr.) *yakh shudan* (trans.) *yakh bastan.*
Freight, *bār, ḥaml.*
French, *Fransch-i.*
Frenzy *junūn, divānagi.*
Frequently, *bārhā, akṣar i auqāt.*
Fresh, *tāzeh.*
Friday, (*rūzi i*) *jum'eh.*
Friend, *dūst, yār, mukhliṣ.*
Friendless, *bi-kas.*
Friendly, *dūstāneh.*
Friendship, *dūsti.*
Fright, *khauf, haul, haibat.*
Frighten (to), *tarsānidan.*
Frightful, *haulnāk, haibat-angiz, muhib.*
Frock, *fistān.*
Frog, *qurbāgheh, vazak.*
From, *az.*
Front, *pish, rū bi-rū-yi, jilau.*
Frontiers, *ḥudūd* (Ar. pl. of *ḥadd*), *sarḥadd.*
Frost, *sarmā:* (hoar-frost), *sarmā-rizeh.*
Froth, *kaf.*
Frown (to), *rūy bar-ham kashidan, chin bi-ja-bin zadan.*
Frugal, *khāneh-dār, kam-kharj.*
Fruit, *miveh; fākiheh* (Ar. pl. *favākih*): (firstfruits) *naubar.*
Fruiterer (greengrocer) *baqqāl.*
Fruitful, *bārvar, burūmand.*
Fruitless, *bi-ṣamar.*
Fry (to), *biryān kardan.*
Fuel, *hizum, himeh.*
Fulfil (to), *adā k:, vafā n:*
Full, *pur, mamluvv:* (brimfull), *labriz.*
Fuller, *gāzur.*
Fully, *tamāman.*
Fun, *bāzi, tafarruj: shūkhi.*
Fundamental, *aṣli.*
Funeral, *janāzeh.*
Funny, *muẓḥik.*
Fur, *kurk.*
Furlough, *rukhṣat, murakhkhaṣi.*
Furnace, *kūreh, tanūr.*
Furniture, *asbāb, mubl* (= meubles).
Fury, *ghaiẓ, qahr.*
Fuse (to), *gudākhtan* (*gudāz*).
Fusilier, *tufang-chi.*
Futile, *'abaṣ, bi-fāideh.*
Future, *mustaqbil, āyandeh, ātiyyeh.*

Gain, *manfa'at* (Ar. pl. *manāfi'*), *naf', sūd: fāideh.*
Gain (to), *manfa'at* etc. *yāftan, naf' k:*
Gall, *zahreh.*
Gallant, *dilir, shujā'.*
Gallop (to), *davidan:* (trans.) *davānidan, tākhtan.*
Gallows, *dār.*
Gamble (to), *qumār-bāzi k: bākhtan.*
Gambling, *qumār-bāzi.*
Game (sport), *bāzi:* (prey), *shikār, ṣaid.*
Gaol, *zindān, ḥabs.*
Gap, *shikāf.*
Garden, *bāgh, bāgcheh.*
Gardener *baghbān.*
Garlic, *sir.*
Garment, *jāmeh, pūshāk, libās.*
Garnet, *la'l.*
Gate, *darb, dar, darvāzeh.*
Gather (to), *chidan* (*chin*), *jam' kardan.*

Gazelle, *āhū, ghazāl.*
Gazette, *rūznāmeh.*
Gelding, *ākhteh.*
Gem, *jauhar, javāhir* (Ar. pl. of pl. *javāhirāt*).
General (noun), *sardār, sipeh-sālār:* (adj.) *'āmm, 'umūmi, 'āmmeh.*
Generation, *pusht, ṭabaqeh, nasl.*
Generosity, *jūd, sakhāvat.*
Generous, *sakhī, bā-sakhāvat, ẕī-jūd.*
Genius, *firāsat, ẕihn, zakāvat.*
Gentiles, *ummathā.*
Gentle, *mulāim, ḥalīm.*
Gentleman, *najīb* (Ar. pl. *nu-jabā*).
Gentleness, *mulāimat, ḥilm.*
Gently, *yavāsh, āhisteh.*
Genuine, *ṣaḥīḥ.*
Genuineness, *ṣiḥḥat.*
Genus, *jins* (Ar. pl. *ajnās*).
Geography, *takhṭīṭ i bilad, 'ilm i jughrāfiyā.*
Geometrician *muhandis.*
Geometry, *'ilm i handaseh.*
Get (to), *yāftan* (*yāb*), *ḥāṣil k:, taḥṣīl n:, bi-ham rasānīdan.*
Ghost (apparition), *khiyāl*: (the Holy Ghost) *Rūḥu 'l Qudus.*
Giddy, *gīj, sar-gardān.*
Gift (superior to inferior), *bakh-shish, in'ām, 'aṭā, 'aṭiyyeh* (Ar. pl. *aṭāyā*): (inferior to superior), *pīshkash, nazr, hadiyeh* (Ar. pl. *hadāyā*): (from an equal), *ta'āruf*: (brought back from a journey) *saughāt.*
Gilt, *muṭallā.*
Gimlet, *barmeh.*
Ginger, *zanjabīl.*
Girdle, *kamarband.*
Girl, *dukhtar, ṣabiyyeh.*
Girth (of saddle), *tang.*
Give (to), *dādan* (*dih*), *bakhshīdan, 'aṭā k:, 'ināyat k: arzānī dāsh-tan.*
Giver, *dihandeh, bakhshandeh.*
Glad, *shād, shādmān, masrūr, khurram.*
Gladness, *shādī, shādmānī, ma-sarrat.*
Glance, *nigāh, nazar, laḥẓeh.*
Glance (to), *nigarīstan, nigāh k:, nazar andākhtan* (at, *bar*).
Glass, *shīsheh:* (tumbler) *istikān.*
Glean (to), *khūsheh chīdan.*
Gleaner, *khūsheh-chīn.*
Glen, *darreh, vādī.*
Glitter, *darakhsh, tābish.*
Glitter (to), *durukhshīdan (da-rakhshīdan).*
Globe, *jirm, kurreh:* (lamp) *ḥabāb.*
Gloom, *ẓulmat, tīragī.*
Gloomy, *muẓlim, tīreh.*
Glorify (to), *tamjīd n:*
Glorious, *majīd, jalīl, ẕu'l jalāl.*
Glory, *jalāl.*
Glossary, *lughat.*
Glove, *dastkash.*
Glow (to), *tābīdan.*
Glow, *tābish.*
Glue, *sirīsh, sirīshum.*
Glutton, *shikam-parast, pur-khvār.*
Gluttony, *shikam-parastī.*
Gnash (to), *dandān fishurdan.*
Gnashing, *fishār i dandān.*
Gnat *pasheh.*
Go (to), *raftan*(*rav*); *tashrīf bur-dan.*
Goal, *manzil i mau'ūd.*
Goat, *buz.*
God, *Khudā; īzad.*
Godhead, *ulūhiyyat.*
Godliness, *Khudā-parastī, dīn-dārī, taqvā'.*
Godly, *Khudā-parast*: *Khudā-pasand.*
Gold, *ṭalā, zar.*
Golden, *ṭalāī, zarīn.*
Goldsmith, *zargar.*
Good, *khvub, nīk, nīkū, bih, khair.*
Good bye, *Khudā-ḥāfiẓ, alvidā'.*
Goodness, *khvubī, nīkī, nīkūī.*
Goodnight, *shab bi-khair.*
Goods, *māl* (Ar. pl. *amvāl*), *as-bāb, matā', ajnās* (Ar. pl. of *jins*), *mā yamlik.*
Goose, *qāz.*
Gospel, *Injīl* (Ar. pl. *Anājīl*); *bishārat.*
Gourd, *kadū.*

Govern (to), *ḥukūmat n:, ḥukm rāndan, ḥukmrānī n:, farmān-ravāī k:.*
Government, *ḥukūmat; ḥukmrānī, farmānravāī, riyāsat.*
Governer, *hākim* (Ar. pl. *ḥukkām*), *vālī, farmān-farmā; ẓābiṭ.*
Grace, *faiẓ, faẓl; faẓīlat* (Ar. pl. *faẓāil*), *luṭf, karam.*
Graceful, *laṭīf; nāzuk.*
Gracious, *karīm* (Ar. pl. *kirām*).
Gradually, *bi-tadrīj, rafteh rafteh, kam-kam.*
Grain, *dāneh; ghallā.*
Grammar, *ṣarf va naḥv.*
Granary, *anbār.*
Grand, *'aẓīm, a'ẓam.*
Grandchild, *nabīreh, pisar-* (or *dukhtar-*) *zādeh, naveh* (vulg.).
Grandees, *akābir* (Ar. pl. of *akbar*).
Grandfather, *jadd* (Ar. pl. *ajdād*).
Grandmother, *jaddeh.*
Grand vizier, *ṣadr i a'ẓam.*
Grant (to), *bakhshīdan, 'aṭā n:* (*farmūdan*): (to be granted — in argument), *musallam būdan.*
Grape, *angūr.*
Grasp (to), *qabẓ k:, panjeh giriftan* (*gīr*).
Grass, *giyāh; 'alif.*
Grateful, *ḥaqq-shinās.*
Gratis, *muft, majjānan.*
Gratitude, *ḥaqq-shināsī.*
Grave, *qabr* (Ar. pl. *qubūr*), *gūr:* (adj.) *muhimm:* (sedate), *bā-vaqār, bā-tamkīn.*
Gravel, *sang-rīzeh.*
Gravity, *vaqār, tamkīn.*
Gravy, *āb-gūsht.*
Gray, *khākistarī.*
Graze, *charīdan:* (trans.) *charānīdan.*
Grease, *pīh, charbī.*
Greasy, *charb.*
Great, *buzurg; 'aẓīm, kabīr: a'ẓam.*
Greatness, *buzurgī, 'aẓamat:* (Divine) *kibriyāī.*
Greed, *ṭama', ḥirṣ.*
Greedy, *ḥarīṣ, ṭamā'kār.*
Green, *sabz:* (unripe) *nā-ras.*
Greengrocer, *baqqāl.*
Greet (to), *taḥiyyeh k:, salām k:*
Greyhound, *sag i tāzī.*
Grief, *gham, malālat, ta'assuf, andūh.*
Grieve (to), *gham, khvurdan, gham-gīn* (*dil-tang*) *shudan.*
Grievous, *sakht, shadīd.*
Grind (to), *sāīdan, sābīdan.*
Groan, *āh, āh i sard.*
Groan (to), *āh kashīdan.*
Groom, *mihtar.*
Ground, *zamīn, khāk.*
Groundless, *bāṭil, bī-dalīl, bī-sabab.*
Grow (to), *rustan* (*rūy*), *rūīdan, namuvv k: afzūdan.*
Growl (to), *ghurrīdan.*
Grumble (to), *hamhameh k:*
Grunt (to), *mikh-mikh k:*
Guarantee (to), *ẓāmin būdan.*
Guard, *kashīk, qarāvul, pās:* (sentinel), *pāsbān, kashīkchī.*
Guard (to), *nigāhbānī n:, ḥifẓ k:, maḥfūẓ dāshtan.*
Guardian, *vaṣī; muḥāfiẓ, ḥāmī.*
Guess *qiyās, ḥads, maẓanneh.*
Guess (to), *qiyās n:, ḥads k:*
Guest, *mihmān.*
Guidance (religious), *hidāyat:* (— or secular) *rāhbarī, rāhnamāī.*
Guide, *rāhbar, rāhnamā, balad:* (religious), *hādī.*
Guide (to), *rāhrā nishān d:, rāhnamāī k:; hidāyat n:.*
Guilt, *gunāh, janāyeh, quṣūr.*
Guiltless, *bī-gunāh, bī-quṣūr.*
Guitar, *'ūd; tār: sitār.*
Gulf, *khalīj.*
Gulley, *darreh, tang-rāh.*
Gum, *ṣamagh:* (of teeth), *liṣeh, gūsht-i dandān.*
Gun, *tufang:* (cannon) *tūb, tūp:*
Gunner, *tūpchī.*
Gunpowder, *bārūt.*
Gutter, *āb-rīz.*
Guttural, *ḥalqī.*

Habit, *'ādat, rasm* (Ar. pl. *'ādāt, rusūm*); (dress) *libās*.
Habitation, *maskan* (Ar. pl. *masākin*), *manzil* (Ar. pl. *manāzil*).
Habitual, *'umūmī, musta'mal*.
Hail, *tagarg*.
Hail, *mūy*; (locks of), *zulf, gīsū*.
Half, *nīm, niṣf*.
Hall, *aivān, tālār, dālān*.
Hallow (to), *muqaddas s:, taqdīs n:*.
Halo, *hāleh*.
Halt (lame), *lang*: (delay), *tavaqquf*.
Halt (to) (be lame), *lang būdan*: (delay), *lang k:, tavaqquf n:*.
Halting-place, *manzil* (Ar. pl. *manāzil*).
Hammer, *chakush*.
Hand, *dast*.
Handcuffs, *dast-band*.
Handful, *musht*.
Handicraft, *ṣanā'at*.
Handkerchief, *dast-māl*.
Handle, *dasteh, qabzeh*.
Handmaid, *kanīz, kanīzak*.
Handmill, *dast-ās, āsiyā*.
Handsome, *qashang, khvubṣūrat*.
Handwriting, *khaṭṭ, dastkhaṭṭ*.
Hang (to), *āvīkhtan (āvīz)*: *āvīzānīdan*.
Hapless, *nāchār, bī-chāreh*.
Happen (to), *vāqi' sh:, ittifāq uftādan*.
Happiness, *khvushī, khurramī, shādī, shādmānī, surūr*.
Happy, *khvush va khurram, khvush-vaqt, shād, shādmān*.
Harbour, *bandar* (Ar. pl. *banādir*).
Hard, *sakht, ṣa'b: dushvār*.
Harden (to), *sakht k:*.
Hardhearted, *sangdil, sakhtdil*.
Hardheartedness, *sangdilī, sakhtdilī*.
Hardly, *bā-ishkāl, bā-dushvārī*.
Hardness, *sakhtī*: *dushvārī*.
Hardship, *muṣībat* (Ar. pl. *maṣāib*), *mashaqqat*.
Hare, *khargūsh*.
Harem, *ḥaram, andarūn*.
Harm, *ẓarar, ziyān*.
Harmful, *muẓirr*.
Harmonious, *ham-āhang, muvāfiq, bā-ittiḥād, muttaḥid*.
Harmony, *āhang; ittifāq, ittiḥād*.
Harness, *yarāq*.
Harp, *chang, barbaṭ*.
Harsh, *durusht, sakht*.
Harshness, *durushtī, sakhtī*.
Harvest, *ḥaṣād, ḥāṣil, dirau*.
Haste, *zūdī, ta'jīl, 'ajaleh, sur'at, shitābī*.
Hasten, *shitāftan (shitāb), ta'jīl n:*.
Hasty, *dastpācheh, zūd, tund*.
Hat, *kulāh*.
Hatchet, *tabar*.
Hate (to), *nifrat dāshtan az, dushman dāshtan*.
Hatred, *bughẓ, kīneh, 'adāvat, dushmanī*.
Haughtiness, *ghurūr, takabbur*.
Haughty, *maghrūr, mutakabbir*.
Haul (to), *kashīdan*.
Have (to), *dāshtan (dār)*.
Haven, *bandargāh*.
Hawk, *qūsh*.
Hay, *'alif i khushk*.
Hazard, *khaṭreh*.
He, *ū, vai*.
Head, *sar*.
Headache, *dard i sar, ṣudā', taṣdī'*.
Heading, *'unvān*.
Headlong, *sar-nigūn, mutahavvir, khvudsar*.
Headman (chief of village), *kadkhudā*.
Headstall, *afsār*.
Headstrong, *sarkash*.
Heal (to), *shifā dādan, chāq k: mu'ālajeh n:*.
Health, *ṣiḥḥat, tandurustī*.
Healthy, *tandurust, ṣaḥīḥ o salāmat, chāq*.
Heap, *tūdeh, kuppeh* (vulg.).
Heap up (to), *jam' kardan, farāham āvardan*.
Hear (to), *shinīdan (shinav)*.
Hearken (to), *gūsh dādan (giriftan), iṣghā n:, istimā' k:*.
Heart, *dil, qalb* (Ar. pl. *qulūb*), *khāṭir*.
Heartless, *bī-dil, bī-muruvvat*.

Heat, *garmā, ḥarārat.*
Heat (to), *garm s:.*
Heathens, *butparastān, ʻibād i aṣnām.*
Heaven, *āsmān, samā* (Ar. pl. *samavāt*), *falak* (Ar. pl. *aflāk*): (Paradise), *fardaus, jannat, bihisht.*
Heavenly, *āsmānī, samāvī, samāī.*
Heaviness, *sanginī.*
Heavy, *sangīn, ṣaqil.*
Hebrew, *ʻIbrānī, ʻIbrī.*
Hedge-hog, *khār-pusht.*
Heel, *pāshneh, ʻaqb.*
Height, *bulandī, irtifāʻ, rifʻat.*
Heir, *vāris* (Ar. pl. *varaṣeh*).
Hell, *dūzakh, jahannam.*
Helm, *sukkān.*
Helmet, *khūd.*
Help, *madad, kumak, yārī, iʻānat, muʻāvanat.*
Help (to), *madad* (*kumak*) etc. *kardan.*
Helper, *madadkār, muʻāvin.*
Hem, *dāman.*
Hæmorrhoids, *bavāsīr.*
Hen, *murgh, mākiyān.*
Hence, *az īn jā : baʻd az īn* : *banā bar īn, lihāẓā.*
Henna, *ḥinnā.*
Her, *ū* (*vide* Personal Pronouns).
Herb, *rustanī, nabāt* (Ar. pl. *nabātāt*).
Herd, *galleh, rameh.*
Here, *injā, dar injā.*
Hereafter, *baʻd az īn*: *dar ākhirat.*
Heresy, *bidʻat.*
Heretic, *bidʻatī.*
Heritage, *mīrāṣ, irṣ.*
Hermit, *zāhid.*
Hermitage, *zāviyeh, ṣaumaʻeh.*
Hero, *mard i dilīr, dilāvar, shujāʻ.*
Heroism, *shujāʻat, dilīrī.*
Hesitate, *mutaraddid būdan, taraddud n:.*
Hidden, *panhān, makhfī, mastūr, nihufteh.*
Hide (skin), *charm.*
Hide (to), *panhān* (*makhfī* etc.) *kardan* (*dāshtan*).
Hideous, *zisht, zisht-rūy.*
High, *buland, rafīʻ, murtafiʻ; mutaʻāl*: (God Most High), *khudāyi taʻālā.*
Highness, *ḥazrat i vālā.*
Highway, *shāhrāh, shāriʻ.*
Highwayman, *rāhzan.*
Hijra, *hijrat.*
Hill, *tall, tappeh.*
Hilt, *qabẓeh.*
Hinder (to), *manʻ k*: *māniʻ būdan, vā dāshtan.*
Hindū, *Hindū, Hindī* (Ar. pl. *Hunūd*).
Hindrance, *mamānaʻat.*
Hint, *ishāreh, īmā.*
Hire, *kirāyeh* : *muzd, ujrat.*
Hire (to), *kirāyeh giriftan.*
Hireling, *muzdūr.*
Historian, *muvarrikh.*
History, *tārīkh* (Ar. pl. *tavārīkh*).
Hit (to), *zadan* (*zan*).
Hog, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Hold (to), *nigāh dāshtan*: (contain) *gunjāish dāshtan.*
Hole, *sūrākh.*
Holiday, *taʻṭīl.*
Holiness, *taqaddus, quddūsiyyat.*
Hollow, *khālī, tuhī.*
Holy, *muqaddas*: *quddūs* (of God).
Holy Spirit, *Rūhu'l qudus.*
Home, *khāneh* : (native land) *vaṭan.*
Honest, *mutadayyin, diyānat-dār.*
Honesty, *diyānat-dārī.*
Honey, *ʻasal.*
Honour, *ābrū* : *ḥurmat, iḥtirām.*
Honour (to), *ḥurmat* (*iḥtirām*) *k*:, *musharraf n*:.
Honourable, *muʻtabar.*
Honoured, *musharraf, sharafyāb.*
Hoof, *sum.*
Hook, *qullāb.*
Hope, *umīd, tavaqquʻ.*
Hope (to), *umīd dāshtan, umīdvār būdan.*
Hopeless, *nā-umīd, maʼyūs.*
Horizon, *ufuq* (Ar. pl. *āfāq*).
Horn, *shākh.*
Hornet, *zanbūr* (Ar. pl. *zanābīr*).
Horror, *haibat, haul.*
Horse, *asb. māl* (vulg.).

Horseman, *savār.*
Horse-shoe, *na'l i asb.*
Hospitable, *mihmān-dūst.*
Hospital, *mariẓ-khāneh, shifā-khāneh.*
Hospitality, *mihmāndāri.*
Host, *mihmāndār*: (army) *fauj* (Ar. pl. *afvāj*).
Hot, *garm.*
Hour, *sā'at.*
House, *khāneh.*
Household,*khānadān, ahl i khāneh.*
How, *chigūneh, chūn, bi-chih ṭaur.*
Human, *insāni.*
Humane, *bā-muruvvat.*
Humanity, *muruvvat*: *insāniyyat*
Humble, *farūtan, mutavāẓi'.*
Humiliation, *ẓarā'at.*
Humility, *farūtani, tavāẓu'.*
Hunger, *gurusnagi.*
Hungry, *gurusneh.*
Hunt, *shikār.*
Hurl (to), *afkandan, andākhtan* (*andāz*).
Hurrah, *āfarin, shābāsh.*
Hurry, *ta'jil, 'ajaleh, shitāb.*
Hurry (to), *ta'jil k:, shitāftan.*
Hurt (to), *ranjānidan, ẓarar rasānidan.*
Hurtful, *muẓirr.*
Husband, *shauhar.*
Husbandman, *ahl i zirā'at va falāhat.*
Husbandry, *zirā'at, falāḥat.*
Husk, *qishr, pūst.*
Hut, *kappar.*
Hymn, *surūd i rūḥāni.*
Hypocrisy, *riyā, riyākāri, nifāq.*
Hypocrite, *riyākār, munāfiq.*
Hypothesis, *farẓ, qiyās.*

I, *man.*
Ice, *yakh.*
Idea, *khiyāl, ẓann* (Ar. pl. *ẓunūn*), *ra'i* (Ar. pl. *ārā* and *arā*), *taṣavvur, fikr* (Ar. pl. *afkār*).
Idiom, *iṣṭilāh*: *maḥāvareh.*
Idle, *bi-kār, mu'aṭṭal*: (lazy), *tanbal.*
Idleness, *susti, tanbali.*
Idol, *but, ṣanam* (Ar. pl. *aṣnām*).
Idolater, *butparast, 'ābid i aṣnām.*
Idolatry, *butparasti, 'ibādat i aṣnām.*
If, *agar, hargāh.*
Ignominy *rusvāi, 'ār, nang, bad-nāmi.*
Ignorance, *nādāni, jahl, jahālat*: (feigned) *tajāhul.*
Ignorant, *nādān, jāhil*: *bi-khabar*: *bi-savād.*
Ill (sick), *bimār, nākhųsh, mariẓ.*
Illness, *bimāri, nākhųshi, maraẓ* (Ar. pl. *amrāẓ*).
Illusion, *nairang, farib, tavahhum, vahm.*
Image, *ṣūrat, timṣāl*; *but, ṣanam.*
Imaginary, *mauhūm.*
Imagination, *mukhāyaleh, taṣavvur.*
Imagine (to), *taṣavvur k:*; *gumān burdan* (*kardan*).
Imitate (to), *iqtidā n*: *taqlid k*:.
Imitation, *iqtida, taqlid*: *tashbih.*
Immediately, *fi'lfaur, fauran, al'ān, dar ḥāl.*
Immense, *a'ẓam, bi-ḥadd, bi-andāzeh.*
Immersed, *gharq, mustaghraq.*
Imminent, *mushrif bar.*
Immodest, *bi-ḥayā.*
Immodesty, *bi-ḥayāi.*
Immoral, *bad-akhlāq, fāsid, bad-sirat.*
Impatient, *bi-ṣabr.*
Impecuniosity, *bi-navāi.*
Impediment, *mumāna'at.*
Impel (to), *ibrām n*: *taḥrik n*:.
Imperative (mood), *amr.*
Imperfect, *nāqiṣ, nākāmil, nā tamām*: (tense), *māẓi-yi istimrāri.*
Imperfection, *naqṣ, quṣūr.*
Imperial, *shāhanshāhi, humāyūni, shahryāri.*
Impetuosity, *tahavvur.*
Impetuous, *mutahavvir.*
Impiety, *bi-dini, kufr.*
Impious, *bi-din, kāfir.*
Implement, *ālat.*
Impolite, *bi-adab.*
Import (to), *dākhil sākhtan.*
Importance, *qadr, ahammiyyat*
Important, *muhimm*: (city), *mu'tabar.*

Impossible, *muhāl, ghair i mumkin, mumtaniʻ.*
Impostor, *faribandeh.*
Impregnable, *maniʻ.*
Imprison (to), *habs k:.*
Improbable, *baʻid, ghair i muhtamal.*
Improper, *nā-munāsib, nā-shāyisteh.*
Impudence, *gustākhī, bī-adabī.*
Impudent, *gustākh, bī-adab.*
Impure, *nā-pāk, najis, palīd.*
Impurity, *nāpākī, najāsat.*
Impute, *mansūb k:, nisbat dādan.*
In, *dar, tū-yi, tū.*
Inability, *ʻajz, nā-tavānāī.*
Incapable, *nā-qābil.*
Incarnate, *mujassam.*
Incarnation, *tajassum.*
Incense, *bukhūr.*
Inch, *vajab.*
Incite, *ibrām n: tahrīk dādan, angīkhtan.*
Inclination, *mail.*
Inclined, *māīl.*
Incomparable, *lā-ṣānī, lā-miṣāl, bī-nazīr.*
Incomplete, *nāqiṣ, nā-tamām, nā-kāmil.*
Inconstant, *bī-qarār, mutaghayyir.*
Incorruptibility, *bī-fasādī.*
Increase, *afzūnī, tazāyud.*
Increase (to), *afzūdan, mazīd k:.*
Incumbent, *vājib va lāzim.*
Incursion, *hamleh, hujūm.*
Indecision, *taraddud, tardīd i ra'i.*
Indeed, *fi'lvāqiʻ, fi'lhaqīqeh, yaqīnan.*
Independent, *khvud-mukhtār, āzād.*
Index, *fihrist.*
India, *Hind, Hindūstān.*
Indian, *Hindū: Hindī.*
Indicative (mood), *mutlaq.*
Indigestible, *nā-guvār.*
Indigestion, *bad-hazmī.*
Indolence, *sustī, tanbalī.*
Induce (to), *tahrīk n:, targhīb dādan.*
Industrious, *mihnatī, mihnat-dūst, saʻī, jāhid.*
Industry, *mihnat, saʻī.*
Ineffable, *mā lā kalām.*
Inestimable, *bī-bahā, bī-qaimat.*
Infancy, *bachchagī, tufūliyyat.*
Infant, *bachcheh-yi kūchik, tifl* (Ar. pl. *atfāl*).
Infantry, *fauj i piyādeh.*
Infect, *sirāyat n:*
Infection, *sirāyat.*
Infectious, *musrī.*
Infidel, *kāfir* (Ar. pl. *kuffār*), *bī-dīn.*
Infidelity, *kufr, bī-dīnī.*
Infinite, *ghair i mutanāhī, lā-intihā, bī-hadd, bī-pāyān, ghair i mahdūd.*
Infinitive (mood), *maṣdar.*
Influence, *nufūẕ.*
Influenza, *zukām, nazleh.*
Inform (to), *ikhbār n:, khabar dādan, muttaliʻ sākhtan, ittilāʻ dādan.*
Informer, *munhī.*
Ingratitude, *nā-sipāsī, haqq nā-shināsī, kufr i niʻmat.*
Inhabitant, *sākin* (Ar. pl. *sakaneh, sukkān*).
Inhabited, *maskūn, maʻmūr, ābād.*
Inherit (to), *bi-mīrāṣ giriftan.*
Inheritance, *mīrāṣ, irṣ.*
Inheritor, *vāriṣ.*
Inhuman, *bī-insāniyyat, bī-muruvvat, ẓālim.*
Injure, *ẓarar rasānīdan, āzurdeh sākhtan.*
Injury, *ẓarar, īẕā, āsīb.*
Injustice, *ẓulm, bī-inṣāfī.*
Ink, *murakkab.*
Inkbottle, *davāt.*
Inkstand, *qalam-dān.*
Innocence, *bī-gunāhī.*
Innocent, *bī-gunāh.*
Innumerable, *bī-shumār.*
Inquirer (religious), *haqq-jūy.*
Inquiry, *istifsār, taftīsh, tafahhuṣ.*
Insane, *dīvāneh, majnūn.*
Inscription, *raqam* (Ar. pl. *arqām*).
Insect, *hashrat: jānivar.*
Insert, *dākhil s:, darj n:.*
Inside, *darūn, andarūn, dākhil.*
Insist (to), *iṣrār n:.*

Inspect (to), *sān dīdan* (an army).
Inspiration, *ilhām*: (verbal, *vaḥy*).
Inspire (to), *ilhām n*:
Inspired, *mulham*.
Instant, *dam, laḥẕeh*.
Instantly, *fī'lfaur*.
Instead, *bi-'avaẕ i, bi-jā-yi*.
Instigate (to), *taḥrīk k:, an-gīkhtan*.
Instigator, *muḥarrik*.
Instinct, *'aql i ḥaivānī*.
Instruct, *āmūzānīdan, ta'līm d:*.
Instruction, *ta'līm*.
Instructor, *mu'allim*.
Instrument, *ālat*.
Insult, *bī-ḥurmatī*.
Insurance, *bīmeh*.
Insurrection, *fitneh, ightishāsh*.
Intellect, *'aql, hūsh, ẕihn*.
Intelligence, *'aql*: *khabar*.
Intelligent, *'āqil* (Ar. pl. *'uqalā*), *dānā*.
Intend (to), *irādeh dāshtan, azī-mat k*:
Intention, *irādeh, murād, 'azīmat, qaṣd, maqṣūd*.
Intentionally, *qaṣdan, 'amdan*.
Inter, *dafn k:*.
Intercession, *shafā'at*.
Intercessor, *shafī'*.
Intercourse, *mubāsharat, mu'āsh-arat*.
Interest, *dil-bastagī*: (money), *sūd*.
Interesting, *dil-chasb*.
Interfere (to), *dakhl dāshtan*.
Interment, *dafn*.
Internal, *bātinī*.
Interpret, *tarjumeh k*: (dreams) *ta'bīr n:*.
Interpreter, *mutarjim, tarjumān*.
Interrogation, *istifsār, istifhām*.
Interrupt, *qat' n*:
Interval, *fāṣileh, bain, asnā*.
Interview, *mulāqāt*.
Interview (to), *mulāqāt k:*.
Into, *dar, tū*.
Intoxicated, *mast, makhmūr*.
Intoxicant, *muskir*.
Intoxication, *mastī*.
Intransitive (verb), *lāzim*.
Intreat (to), *istid'ā n:, iltimās k:, mas'alat n:*.
Intreaty, *iltimās, istid'ā*.
Intrenchment, *sangar*.
Introduce (to), (person), *āshnāī sākhtan, mu'arrafī k:*.
Introduction, *mu'arrafī*; (pre-face), *muqaddameh*.
Intrust (to), *sipurdan, ḥavāleh k:, tafvīẕ n*:
Invade, *tākhtan, ḥamleh k*: (*bar*).
Invalid, *nā-khvush, marīẕ*.
Invaluable, *bī-bahā*.
Invasion, *ḥamleh, yūrish*.
Inveigle (to), *ighvā n:, targhīb n*:
Invent (to), *ikhtirā' n*:
Invention, *ikhtirā'*.
Inventor, *mukhtari'*.
Investigate, *rasīdagī k*: *taftīsh n:*.
Invisible, *ghair i mar'ī*.
Invitation, *da'vat*.
Invite (to), *va'deh khvāstan, da'vat n:*.
Invoice, *fihrist*.
Involuntary, *bī-ikhtiyār, nā-dā-nisteh*.
Iron, *āhin*: (for clothes) *uttū*: (adj.) *āhinī*.
Ironclad (ship), *zareh-pūsh*.
Irregular, *bī-qā'ideh*.
Irrigation, *āb-yārī*.
Irritate (to), *bi-khashm āvardan, ranjānīdan*.
Island, *jazīreh* (Ar. pl. *jazāir*).
Itch, *khārish*.
Ivory, *'āj*.

Jackal, *shaghāl*.
Jam, *murabbā*.
January, *kānūn i ṣānī*.
Jar, *sabū, khum, khumreh*.
Javelin, *naizeh, ḥarbeh*.
Jealous, *ghayyūr, ḥāsid*.
Jealousy, *ghairat, ḥasad, rashk*.
Jehovah, *Yahuvah*.
Jesus, *'Īsā'*.
Jew, *Yahūdī*.
Jewel, *jauhar* (*javāhir, javāhirāt*).
Jeweller, *jauharī, javāhirī*.
Join, *paivastan, chasbānīdan, mulḥaq sākhtan*.
Joint, *band, mufṣal* (Ar. pl. *ma-fāṣil*).
Journal, *rūznāmeh, rūznāmcheh*.

Journey, *safar* (Ar. pl. *asfār*).
Joy, *khvushi*, *masarrat*, *surūr*, *bihjat*.
Joyful, *masrūr*, *shād*, *khurram*.
Judaism, *dīni Yahūd*, *yahūdiyyat*.
Judge, *dāvar*: (civil), *ḥākim i 'arf*: (religious), *ḥākim i shar'*.
Judge (to), *dāvari k:*
Judgment, *dāvari*, *ḥukm*.
Jug, *kūzeh*.
Jugular vein, *ḥablu'l varīd*.
Juice, *'aṣir*, *shīreh*.
July, *tammūz*.
Jump (to), *jastan (jah)*, *parīdan*.
June, *ḥazīrān*.
Jupiter, *mushtari*.
Jurisdiction, *ḥukmrānī*.
Just, *'ādil*, *munṣif*, *ba-inṣāf*.
Just now, *al'ān*, *jakh* (vulg.)
Justice, *'adl*, *'adālat*, *inṣāf*, *ḥaqq*.
Justify (to), *ibrā n:*, *'ādil shumurdan*.

Keen, *tīz: sar-garm*.
Keep (to), *nigāh dāshtan*, *maḥfūẓ dāshtan*; (promise), *vafā kardan*.
Keepsake, *tazkireh*.
Kernel, *maghz*.
Kettle, *katrī*.
Kettle-drum, *naqqāreh*.
Key, *kilīd*.
Kick, *lagad*.
Kick (to), *lagad zadan*.
Kid, *buzghāleh*.
Kill (to), *kushtan*, *maqtūl s:*, *bi-qatl rasānidan:* (domestic animals for food), *ẕibḥ k:*
Kind, *nau'* (Ar. pl. *anva'*), *qism* (Ar. pl. *aqsām*), *jins*, *qabīl:* (adj.), *mihrabān*, *mushfiq*.
Kindle (to), *afrūkhtan (afrūz)*, *angīkhtan (angīz)*.
Kindly, *dūstāneh*, *mushfiqāneh*.
Kindness, *mihrabānī*, *shafaqat*, *luṭf*.
King, *shāh*, *pādshāh*, *malik* (Ar. pl. *mulūk*).
Kingdom, *salṭanat*, *pādshāhī*, *mulk*, *mamlikat* (Ar. pl. *mamālik*).
Kingly, *mulūkāneh*.

Kinsman, *qaum va khvish*.
Kiss, *būseh*, *māch* (vulg.)
Kiss (to), *būsīdan*, *māch dādan* (vulg.) [*Būseh dādan* means to permit another to kiss one.]
Kitchen, *āshpaz-khāneh*.
Kite, *lāsh-khvar:* (paper), *kāghaẕak*.
Kitten *bachcheh-gurbeh*.
Knave, *daghā-bāz*, *makkār*, *ḥīleh-bāz*, *ghaddār*.
Knee, *zānū*.
Kneel (to), *zānū zadan*, *bi-zānū bar āmadan*.
Knife, *kārd*: (penknife), *qalam-tarāsh*, *chāqū*.
Knit (to), *bāftan*.
Knock, *ẓarb*, (at door *kūbeh*).
Knock (to), *kūbīdan*, *zadan*.
Knocker (at door), *kūbeh*.
Knot, *girih*, *'uqdeh*.
Knot (to), *girih zadan*.
Know (to), *dānistan*: (a person), *shinākhtan:* (a place, thing), *balad būdan*.
Knowledge, *'ilm*, *ma'rifat*.
Known, *ma'lūm*, *ma'rūf*, *mashhūr*.
Krān, *qirān*.
Kurān, *qur'ān*.

Labour, *kār*, *'amal* (Ar. pl. *a'māl*), (childbirth), *dard i zih*.
Labour (to), *'amal n:*, *kār k:*
Labourer, *'amaleh*, *muzdūr*.
Lace *tūrī*, *qaiṭān*.
Lad, *pisar*, *kūdak*.
Ladder, *nardubān*.
Lade (to), *bār k:*
Lady, *khānum*, *khātūn*.
Lake, *daryācheh*.
Lamb, *barreh*.
Lame *lang*, *shal*.
Lament (to), *nālīdan*, *nauḥeh garī k:*
Lamentation, *nauḥeh*, *nāleh*.
Lamp, *chirāgh*.
Lampoon, *hajv*.
Lance, *naizeh*.
Lancet, *nishtar*.
Land, *zamīn*, *khushkī*, *barr*.
Lane, *kūcheh*.

Lukewarm, *shirgarm.*
Lunacy, *divānagi, junūn.*
Lunatic, *divāneh, majnūn.*
Lunch, *nahār.*
Lung, *shush.*
Lure (to), *ighvā n:, targhib n:*
Luscious, *laẕiz, mazeh-dār, shirin.*
Lusciousness, *laẕẕat (liẕẕat), shirini.*
Lust, *shahvat.*
Lustre, *raunaq, ẕiyā, jilveh.*
Lute, *'ud, barbaṯ.*
Luxuriance, *vafrat.*
Luxuriant, *vāfir, farāvān.*
Luxurious, *khvush-guẕrān.*
Luxury, *'ishrat, khvush-guẕrāni.*

Macaroni, *rishteh.*
Mace, *gurz, chumāq.*
Machination, *ḥileh, makideh* (Ar. pl. *makāid*), *makr.*
Mad, *divāneh, majnūn.*
Madam, *khānum.*
Madden (to), *divaneh (majnūn) s:*
Magazine, *makhzan:* (powder), *bārūt-khāneh, qūr-khāneh:* (arms) *silāḥ-khāneh, qūr-khāneh, jabbeh-khāneh.*
Magian, *majūsi, gabr, ātash-parast, zardushti.*
Magic, *jādūgari, jādū, siḥr.*
Magician, *jādūgar, sāḥir, saḥḥār.*
Magistrate, *ḥākim* (Ar. pl. *ḥukkām*).
Magnanimity, *himmat, javānmardi.*
Magnet, *sang i āhin-rabā, maqnāṯis.*
Magnificent, *jalil, shagarf.*
Magnify, *tamjid n: mubālagheh k:.*
Magnitude, *buzurgi, 'aẕamat: qadr.*
Mahomedan (Muhammadan), *Musalmān:* (adj.), *islāmi.*
Mahomedanism, *Islām, din i Islām.*
Maiden, *bākireh, dukhtar.*
Mail (armour), *zareh, silāḥ* (Ar. pl. *aslaḥeh*), *jabbeh:* (post), *post, pūsteh, chāpār.*
Maimed, *chūlāq.*
Maintain, *bar pā dāshtan: parvarish k:.*
Maize, *ẕurrat.*
Majesty, *a'lā'ḥaẕrat* (his): *'ulyā ḥaẕrat* (her): *jahān-panāh, 'ālam-panāh, qibleh-y i 'ālam.*
Major, *yāvar.*
Majority, *ṯaraf i aghlab.*
Make (to), *sākhtan, durust k: gardānidan.*
Maker, *sāzandeh:* (of God), *ṣāni', khāliq.*
Malady, *maraẕ* (Ar. pl. *amrāẕ*), *bimāri.*
Male, *nar.*
Malediction, *la'nat.*
Malefactor, *bad-kār.*
Malevolence, *bad-andishi, bad-khvāhi.*
Malevolent, *bad-andish bad-khvāh.*
Malice, *bad-khvāhi, bughẕ.*
Man, *mard: insān* (Ar. pl. *nās*), *shakhṣ* (Ar. pl. *ashkhāṣ*), *ādam:*
(Mankind) *mardum, bani Ādam, bani nau' i bashar.*
Management, *naẕārat, kār-guẕāri.*
Mane, *yāl.*
Manfully, *bā-diliri.*
Manger, *ākhūr.*
Manhood, *bulūghat: diliri, shujā'at.*
Manifest, *āshkār, huvaidā, ẕāhir, mubin, paidā.*
Manifest (to), *iẕhār n:.*
Manifestation, *iẕhār:* (Divine), *maẕhar i Ilāhi.*
Manifestly, *ṣariḥan, vāẕiḥan.*
Manifold, *'adid, muta'addid.*
Manliness, *diliri, mardānagi, shujā'at.*
Manly, *mardāneh, dilir, shujā'.*
Manna, *mann: gaz.*
Manner, *ṯaur, nau', vajh, minvāl.*
Manners, *ādāb, akhlāq.*
Mantle, *ridā.*
Manufactory, *kār-khāneh.*
Manufacture, *ṣan'at.*
Manufacture (to), *sākhtan (sāz).*
Manure *kūd.*
Manuscript, *nuskheh, navishteh.*
Many, *bisyār, basā, kaṯir, khaili.*
Map, *naqsheh.*

Marble, *marmar*.
March, *kūch k:*, *lashkar kashidan*.
Mare, *mādiyān*.
Margin, *hāshiyeh* (of book): *kināreh*, *lab* (of sea).
Marine, *bahri*, *daryāi*.
Mariner, *mallāh*.
Maritime, *bahri*, *daryāi*.
Mark, *nishān*, *'alāmat*, *asar* (Ar. pl. *āsār*): (brand), *dāgh*: (target), *nishāneh*, *hadaf*.
Mark (to), *nishān k:*, *'alāmat guzārdan*.
Market, *bāzār*.
Marriage, *'arūsi*: *izdivāj*, *nikāh*.
Married (woman), *mankūheh*, *muzavvajeh*.
Marrow, *maghz*.
Marry, *zan giriftan*, *bi-zani giriftan*: *shauhar kardan*.
Mars, *mirrikh*.
Marsh, *mashileh*.
Martingale, *sineh-band*.
Martyr, *shahid* (Ar. pl. *shuhadā*.)
Martyrdom, *shahādat*.
Marvel, *'ajab*, *'ajibeh* (Ar. pl. *'ajāib*).
Masculine, *muzakkar*.
Mason, *sang-tarash*, *hajjār*: (builder). *bannā*, *mi'mār*.
Mass, *tūdeh*, *kuppeh*: (religious service) *quddās*.
Massacre, *kushtār*, *khūn-rizi*.
Master, *āqā*, *sāhib*, *mālik*: (of school), *mu'allim*, *ustād*.
Matting, *hasir*, *būryā*.
Matches, *kibrit*.
Matchless, *bi-nazir*, *lā-misāl*.
Materials, *asbāb*, *lavāzim*.
Mathematics, *'ilm i riyāzi*.
Matter, *amr* (Ar. pl. *umūr*), *muqaddameh*.
Mattress, *dūshak* (*dushak*).
Maturity, *bulūgh*.
Maund, *man*.
Mausoleum, *maqbareh*.
May, *āyār*, *may*.
Meadow, *chaman*
Meal (flour), *ārd*: (food) *ghazā*.
Mean, *furū-māyeh*, *past*, *zalil*, *dūn*.
Mean (to), *ma'ni dāshtan*.
Meaning, *ma'ni*, *matlab*.
Meanness, *dūni*, *pasti*.
Means, *vasileh* (Ar. pl. *vasāil*), *vāsiteh*. *tavassut*.
Meanwhile, *dar īn bain*.
Measles, *surkhak*.
Measure, *paimāneh*: (proceeding), *maslahat* (Ar. pl. *masālih*).
Measure (to), *paimūdan*, *andāzeh giriftan*.
Meat, *gūsht*.
Mediation, *shafā'at*, *tavassut*.
Mediator, *shafi'*, *vāsiteh*, *miyānji*.
Medicine, *davā*.
Meditate, *fikr* (*tafakkur*) *k:* *ta'ammul n*.
Medlar, *azgil*.
Meek, *halim*.
Meet, *shāyisteh*, *munāsib*, *sazā*, *sazāvār*, *vājib*, *lāiq*.
Meet (to), *bar-khurdan bi*: *dōchār shudan*: (formally) *istiqbāl n*: (an assembly), *mun'aqid sh:*.
Meeting, *majlis* (Ar. pl. *majālis*), *mahfil*: *mulāqāt*.
Melodious, *khush-navā*, *khush-alhān*.
Melody, *navā*, *āhang*.
Melon, *kharbūzeh*: (watermelon) *hinduvāneh*.
Melt, *āb shudan*: *gudākhtan* (*gudāz*).
Member, *'uzv* (Ar. pl. *a'zā*), *juz'* (Ar. pl. *ajzā*).
Memoir, *tazkireh*, *yāddāsht*.
Memorise, *yādgāri*, *yādāvari*.
Memory, *yād*: *hāfizeh*.
Mend (repair) (to), *ta'mir k:*, *durust k:*.
Mendicant, *gadā*: (religious), *darvish*.
Mention, *zikr*.
Mention (to), *zikr k*: *mazkūr k*:
Mentioned, *mazkūr*, *mazbūr*.
Mercantile, *tajārati*.
Merchandise, *amvāl* (*māl*) *i tajārat*.
Merchant, *tājir* (Ar. pl. *tujjār*).
Merciful, *rahim*: (of God, also) *rahmān*.
Merciless, *bi-rahm*.
Mercury, *jireh*: (planet) *'utārid*.

Mercy, *rahm, rahmat, rahmāniyyat.*
Merely, *faqat, mahz, tanhā.*
Merit, *istihqāq, liyāqat.*
Merit (to), *mustahaqq būdan, lāiq būdan.*
Merry, *khurram. farahnāk*
Message, *paighām.*
Messenger, *qāsid, rasūl.*
Messiah, *Masih.*
Metal, *filizz, ma'dani.*
Metaphorical, *majāzi.*
Metropolis, *dāru'ssaltanat, pāyitakht.*
Microscope, *zarreh-bin.*
Middle, *vasat, miyān.*
Midnight, *nim-shab, nisf i shab.*
Midst (in the), *dar miyān, dar vasat.*
Mighty, *'āli-miqdār, muqtadir.*
Migrate (to), *naql k:, intiqāl n:.*
Migration, *intiqāl.*
Mild, *mulaim.*
Mile, *mīl.*
Military, *nizāmi.*
Milk, *shir.*
Milk (to), *dūshidan.*
Mill, *āsiyā*: (handmill), *dast-ās.*
Miller, *āsiyā-bān.*
Mimic (to), *taqlid n:*
Minaret, *manāreh* (Ar. pl. *manāvir*).
Mind, *'aql* (Ar. pl. *'uqūl*), *hūsh.*
Mine, *ma'dan* (Ar. pl. *ma'ādin*).
Mineral, *ma'dani, jamād: filizz.*
Mingle (to), *āmikhtan* (*āmiz*), *makhlūt s:*
Minister (of state), *vazir* (Ar. pl. *vuzarā*), (Prime minister) *sadr i a'zam:* (of Christian religion) *Khādimu'ddin.*
Ministration, *khidmat.*
Ministry (State), *vazārat*: (of religion) *khidmat i din.*
Minor, *saghir:* (under age) *nabāligh, khurd-sāl, saghiru'ssinn.*
Mint (coinage), *zarrāb-khāneh.*
Mint (plant), *na'nā.*
Minute (small), *daqiq, raqiq:* (time), *daqiqeh.*
Miracle, *mu'jizeh, āyat.*
Mirage, *sarāb,* (*āb i Yazid*).
Mirror, *āineh.*
Mirth, *inbisāt.*
Misbehaviour, *bad-raftāri, bad-sulūki.*
Miscellaneous, *mukhtalif, mutafarriq.*
Mischief, *shaitāniyyat, sharārat.*
Misconduct, *bad-sulūki, bad-raftāri.*
Misdeed, *bad-kirdāri.*
Miser, *bakhil* (Ar. pl. *bukhalā*).
Miserable, *miskin, shaqi, bā-shaqāvat.*
Misery, *shaqāvat.*
Misfortune. *āfat, asib, balā, musibat* (Ar. pl. *masāib*).
Miss (to), *khatā k:.*
Missing, *gum, mafqūd.*
Mission (political), *sifārat, ma'mūriyyat*: (religious) *sifārat i rūhāni.*
Missionary, *kashish.*
Mist, *mih.*
Mistake, *ishtibāh, zallat, taqsir* (Ar. pl. *taqāsir*), *ghalat* (Ar. pl. *aghlāt*).
Mr. *āqā, sāhib.*
Mrs. *Khānum.*
Mix (to), *āmikhtan, makhlūt s:*
Moan (to), *āh kashidan.*
Moat, *khandaq.*
Mob, *hangāmeh, jam', anbūh.*
Mock (to), *rishkhand k:, istihzā n:.*
Mockery, *maskhareh, istihzā, rishkhand.*
Model, *namūneh.*
Moderate, *mu'tadil.*
Moderation, *i'tidāl.*
Modern, *nau, tāzeh, jadid*: (the moderns), *muta'akhkhirin.*
Modest, *sharmsār, bā-hayā.*
Modesty *sharm, hayā.*
Moist, *nam, tar.*
Moisten (to), *nam* (*tar*) *k:*
Moisture, *nami, tari, rutūbat.*
Moment, *dam, lamheh, lahzeh*: (importance) *ahammiyyat.*
Momentous, *muhimm, ahamm.*
Monarch, *sultān* (Ar. pl. *salātin*), *pādshāh.*
Monarchy, *saltanat, pādshāhi.*

Monastery (Chr.), *dair*: (of darvishes) *khānqāh*.
Monasticism, *ruhbāniyyat*.
Monday, *dōshanbeh*.
Money, *pūl*: (cash) *naqd* (Ar. pl. *nuqūd*).
Money-changer, *ṣarrāf*.
Money-order, *barāt*.
Monk, *rāhib* (Ar. pl. used as sing. *ruhbān*).
Monkey, *maimūn*, *būzineh*.
Monotheist, *muvaḥḥid*.
Month, *māh*.
Mood (verbal), *ṣīgheh*.
Moon, *māh*: (full-) *badr*, *māh i tamm*.
Moonlight, *māhtāb*.
Moral (of tale), *ḥāṣil i kalām*, *fāideh*: (adj.) *parhīzkār*.
Morality, *parhīzkārī*, *pāk-dāmanī*.
Morals, *akhlāq*: (good), *akhlāq i ḥasaneh*.
More, *bīshtar*, *ziyādehtar*: (much more), *bi-ṭarīq i aulā'* (*ūlā'*): (no more) *dīgar . . . nah*.
Moreover, *'alāveh bar īn*.
Morning, *ṣubḥ*: (early), *ṣubḥ i zūd*, *sahar-gāh*.
Mortal (subject to death), *fānī*: (deadly), *qātil*, *muhlik*.
Mortality, *fanā*.
Mosque, *masjid* (Ar. pl. *masājid*).
Mosquito, *pasheh*.
Most *akṣar*.
Moth, *bīd*.
Mother, *mādar*, *vālideh*: (in-law), *mādarzan*, *mādar i shauhar*.
Motion, *junbish*, *ḥarakat*.
Motive, *sabab*, *bā'iṣ*, *qaṣd*, *gharaẓ* (Ar. pl. *aghrāẓ*).
Mould (for casting), *qālab*: (soil), *khāk*.
Mound, *tappeh*.
Mount (to), *bar āmadan*, *bālā raftan*: (horse) *savār sh*: (throne) *julūs namūdan*.
Mountain, *kūh*; *jabal* (Ar. pl. *jibāl*).
Mountaineer, *kūhistānī*.
Mountebank, *lūṭī*.
Mourn (to), *nālīdan*, *nāleh k*:, *nauḥeh k*:
Mournful, *ghamgīn*, *diltang*.
Mourning, *mātam*, *nauḥeh*.
Mouse, *mūsh*.
Mouth, *dahān*: (of river), *dahaneh*.
Move (to), (intr.), *junbīdan*, *junbish* (*ḥarakat*) *k*:; (trans.) *junbānīdan*, *junbish dādan*.
Movement, *junbish*, *ḥarakat*.
Much, *bisyār*, *khailī*: (too much) *ziyād*.
Mud, *gil*.
Muddy, *gil-ālūdeh*: (street), *purgil*.
Muḥammad, *Muḥammad*.
Muḥammadan, *Musalmān*.
Mulberry, *tūt*.
Mule, *qāṭir*.
Muleteer, *chārvādār*; *qāṭirchī* (muledriver).
Multiply (to) (intr.), *afzūdan*, *bisyār sh*:.
Multitude, *jam'*, *gurūh*.
Murder, *qatl*, *khūnrīzī*.
Murderer, *qātil*, *khūnī*.
Murmur, *hamhameh*.
Murmur (to), *hamhameh k*:
Museum, *tuḥfeh-khāneh*.
Music, *naghmeh*, *ṭarab*, *mūsīqī*, *ghanā*.
Musical instrument, *sāz*.
Musician, *muṭrib*, *mughannī*.
Musk, *mishk*.
Musket, *tufang*.
Musketeer, *tufangchī*.
Muslin, *malmal*.
Mustache, *sibīl*.
Mustard, *khardal*.
Muslim, *musalmān*. *muslim*.
Mute, *lāl*, *gung*.
Mutilated, *chūlāq*.
Mutineer, *yāghī*, *bāghī*, *mufsid*, *fitneh-angīz*.
Mutiny, *fitneh*, *ṭughyān*.
Mutton, *gūsht i gūsfand*.
Muzzle-loader, *dahan-pur*.
Myrrh, *murr*.
Mystery, *sirr* (Ar. pl. *asrār*), *rāz*.
Mystic, *ṣūfī*.
Mysticism, *taṣavvuf*.

Nail (finger), *nākhun*: (iron) *mīkh*.
Naked, *barahneh*. *'uryān*, *lukht*

Nakedness, *barahnagi*, *'uryānī*, *'uryat*.
Name, *nām*, *ism* (Ar. pl. *asmā*, *asāmī*).
Name (to), *nām nihādan, nāmīdan*.
Named, *musammā' bi-*.
Namely, *ya'nī*.
Naphtha, *naft*.
Napkin, *dastmāl*.
Narrate (to), *naql* (*ḥikāyat*) *k*:
Narrative, *naql*, *ḥikāyat*, *qiṣṣeh* (Art. pl. *qiṣaṣ*).
Narrow, *tang*.
Nasty, *makrūh*.
Nation, *qaum* (Ar. pl. *aqvām*), *ummat* (Ar. pl. *umam*), *millat* (Ar. pl. *milal*).
Native, *mulkī*: (-land), *vaṭan*.
Nativity, *tavallud*, *vilādat*.
Natural, *ṭab'ī*.
Nature, *ṭabī'at*, *ṭab'*; *ẕāt*.
Nautical } *baḥrī*.
Naval }
Navel, *nāf*.
Near, *nazdīk*, *qarīb*.
Nearly, *qarīb*, *taqrīban*: *takhmīnan*.
Necessaries, *lavāzim*.
Necessarily, *lā-jaram*.
Necessary, *lāzim*, *vājib*, *ẓarūr*, *dar-kār*.
Necessity, *ẓarūrat*; *ḥājat*, *iḥtiyāj*.
Neck, *gardan*.
Necklace, *gardan-band*.
Nectarine, *shalīl*
Need, *ḥājat*, *iḥtiyāj*.
Needle, *sūzan*.
Needy, *muflis*, *bī-navā*.
Negation, *inkār*, *nafī*.
Neglect, *ghiflat*, *ihmāl*.
Neglected, *muhmal*.
Negligent, *ghāfil*.
Negro, *zangī*, *shakhṣ i siyāh*, *kākā* (vulg.).
Neigh (to), *shaileh zadan*.
Neighbour, *hamsāyeh*.
Neighbourhood, *nazdīkī*.
Neither . . . nor, *nah . . . va nah*.
Nephew, *barādar-zādeh*; *khvāhar-zādeh*.
Nest (bird's), *āshiyāneh*, *lāneh* (vulg.): (of ants, etc.), *chāl*.
Net, *dām*; *tūr*, *tūreh*.
Neuter (in grammar), *bi-jins*, *ghair i jins*.
Neutral, *bī-ṭaraf*.
Never, *hargiz*, *aṣlā*, *abadā*.
Nevertheless, *bā-vujūd i īn*, *har-chand kih*.
New, *nau*, *tāzeh*, *jadīd*: (New Year's Day), *naurūz*.
News, *khabar* (Ar. pl. *akhbār*): (good news), *muždeh*.
Newspaper, *rūznāmeh*.
Next (after), *ba'd*, *digar*.
Nib (of pen), *sar i qalam*.
Nice, *marghūb*, *bā-ṣafā*.
Niche, *ṭāqcheh*.
Niece, *dukhtar i barādar*, *dukhtar i khvāhar*.
Night, *shab*: (to-night), *amshab* (*imshab*), (last night), *dīshab*: (night before last) *parīshab*.
Nightingale, *bulbul*.
No, *khair*, *nah*: *hīch*.
Noble, *sharīf*: (noun), *amīr* (Ar. pl. *umarā*). (nobles), *arkān* (*a'yān*) *i daulat*.
Nobody, *hīch kas*.
Noise, *shulūk* (vulg.), *ṣadā*.
Nomads, *īlyāt*.
Nominative, *fā'il*: *ḥālat i fā'ilī*.
None, *hīch*, *hīch kudām*.
Nonsense, *bīhūdagī*.
Noon, *ẓuhr*.
Noose, *kamand*.
North, *shimāl*: (adj.) *shimālī*.
Northern, *shimālī*.
Nose, *bīnī*, *damāgh*.
Nostril, *minkhār*.
Not, *nah*: (not at all), *aṣlā*. *muṭlaqā*, *ḥāshā va kallā*.
Notable, *mashhūr*.
Note, *yād-dāsht*: (marginal), *ḥāshiyeh*: (letter), *ruq'eh*.
Nothing, *hīch*
Notice, *multafit shudan*.
Notify (to), *i'lām* (*i'lān*) *k*:, *khabar dādan*, *iṭṭilā' dādan*, *muṭṭali' sākhtan*.
Notion, *khiyāl*, *ra'y*, *gamān*. *vahm*, *ẓann*.
Noun, *ism*.
Nourish, *parvarish k*:

Nourishment, *ghizā*, *ta'ām*, *qūt*.
Novelty, *tāzagī*.
November, *tashrīn i sānī*.
Now, *al'ān*, *ilhāl*, *hālā*, *hāl*, *aknūn*.
Nowhere, *hīch jā*.
Numb, *bī-hiss*.
Number, *'adad* (Ar. pl. *a'dād*), *shamār*.
Number (to), *shamurdān*, *'adad k:*.
Numberless, *bī-shamār*.
Numerous, *'adīd*, *muta'addid*.
Nun, *rāhibeh*.
Nurse, *dāyeh*, *bājī* (vulg.).
Nurture, *tarbiyyat*, *parvarish*.
Nutmeg, *jauz*.

O! *ai*.
Oak, *ballūt*.
Oar, *pārū*.
Oath, *qasam*, *saugand*.
Obedience, *farmān-burdārī*, *itā'at*.
Obedient, *farmān-burdār*, *mutī'*, *farmān-guzār*.
Obey (to), *itā'at n*: *mutī' shudan*.
Object, *maqsūd*, *matlūb*, *gharaz*, *qasd*, *niyyat*.
Object (to), *i'tirāz k*:
Objection, *i'tirāz*.
Oblige (compel), *ijbār n:*, *majbūr s:*.
Obliged (grateful), *mamnūn*, *mutashakkir*.
Oblivion, *nisyān*, *farāmūshī*.
Obscure, *tārīk*, *tīreh*: *ghāmiz*, *maghshūsh*.
Obscurity, *tārīkī*, *tiragī*, *zulmat*.
Observe, *mulāhizeh k*: *nigāh dāshtan*, *hifz k:*.
Obsolete, *muhmal*, *mansūkh*.
Obstacle, *sadd*, *mumāna'at*.
Obstinacy, *isrār*, *khvudsarī*, *'inād*.
Obstinate, *khvudsar*.
Obtain (to), *yāftan*, *hāsil k:*, *tahsīl n*, *paidā k:*, *bī-ham rasānīdan*, *bī-chang āvardan*, (intrans.): *rivāj dāshtan* (*yāftan*).
Obtainable, *muyassar*: (it is-) *gīr mī āyad*.
Obvious, *paidā*, *āshkār*, *vāzih*.
Occasion, *mauqa'*.
Occasion (to), *sabab i* (*ān*) *būdan*, *tahrīk n:*
Occasionally, *gāhgāhī*.
Occupation, *shughl*, *'amal*, *kār*; *pīsheh*.
Occupied (busy), *mashghūl*.
Occur (to), *vāqi' sh:*, *ittifāq uftādan*.
Occurrence, *hādiseh* (Ar. pl. *havādis*), *vāqi'eh* (Ar. pl. *vaqāi'*, *mājarā*.
Ocean, *bahr i muhīt*.
O'clock, *sā'at*.
October, *tashrīn i avval*, *aktūbar*.
Ode, *ghazal*, *qasīdeh* (Ar. pl. *qasāid*).
Odour, *būy*, *rāiheh*.
Offence, *taqsīr*, *qusūr*, *gunāh*.
Offend (to), *ranjānīdan*: (cause to stumble) *laghzānīdan*.
Offer (to), *taqdīm n:*
Offering, *nazr*, *pīshkash*: *qurbānī*.
Office, *daftarkhāneh*: *mansab*.
Officer, *sāhib-mansab*, *sarkardeh*.
Offspring, *nasl*, *aulād* (Ar. pl. of *valad*), *zurriyyat*.
Often *bārhā*, *aksar i auqāt*, *mukarrar*.
Oil, *raughan*.
Old (persons), *pīr*, *kuhan-sāl*, *sālkhvurdeh*: (things) *kuhneh*.
Olive, *zaitūn*.
Omen, *fāl*.
Omnipotent, *qādir i mutlaq*.
On, *bar*, *bar rūyi*, *bar sar i*.
Once, *yak daf'eh*; *bārī*: (at once) *fi'l faur*; *al'ān*.
One, *yak*.
Onion, *piyāz*.
Only, *faqat*, *tanhā*: *vahīd*, *yagāneh*.
Onset, *hamleh*, *yūrish*, *hujūm*.
Onyx, *'aqīq*, *sang i sulaimānī*.
Open, *bāz*, *gushādeh*, *maftūh*.
Open (to), *bāz* (*vā*) *kardan*, *gushādan*.
Openly, *'alāniyyatan*, *sarīhan*.
Operation (surgical), *jarrāhī*.
Opinion, *ra'i* (Ar. pl. *arā* and *ārā*), *khiyāl*.
Opium, *tiryāk*.
Opponent, *mukhālif*.

Opportunity, *furṣat.*
Oppose, *mukhālafat n:, bar ẓidd shudan.*
Opposite, *rūbirū, muqābil; ẓidd, bi-khilāf.*
Opposition, *mukhālafat, ẓiddiyyat, tanāquẓ.*
Oppress (to), *maẓlūm s: jafā k:*
Oppression, *ẓulm, ta'addī, satam.*
Oppressor, *ẓālim, satamkār.*
Optative (verb), *fi'l i tamannā.*
Option, *ikhtiyār.*
Or, *yā, khvāh.*
Orange, *nārangī, madanī.*
Oration, *khiṭāb, nuṭq.*
Orb, *jirm.*
Order, *ḥukm* (Ar. pl. *aḥkām*), *amr* (Ar. pl. *avāmir*), *farmān*: (arrangement), *intiẓām, niẓām, tartīb.*
Order (to), *farmūdan, ḥukm k:, amr n:, ma'mūr s:*
Ordinary, *'umūmī.*
Ordnance, *tūpkhāneh.*
Organ (instrument), *ālat*: (musical instrument) *sāz.*
Organisation, *niẓām, intiẓām.*
Orient, *sharq, mashriq.*
Oriental, *sharqī, mashriqī.*
Origin, *aṣl* (Ar. pl. *uṣūl*), *sarchashmeh.*
Original, *aṣlī, avvalīn.*
Ornament *zīnat, ārāyish.*
Ornament (to), *ārāsteh s:, muzayyan s:*
Orphan, *yatīm.*
Orthography, *imlā.*
Ostrich, *shutur-murgh.*
Other, *dīgar, ghair.*
Otherwise, *va agarnah, va illā.*
Ottoman, *'uṣmānī.*
Ought, *bāyad.*
Out, *bīrūn.*
Outpost, *qarāvul.*
Outside, *bīrūn, khārij.*
Outstrip (to), *sibqat justan bar.*
Outwardly, *dar ṣūrat.*
Oven, *kūreh, tannūr.*
Over, *bālā, bar bālā, fauq az.*
Overcast, *girifteh.*
Overcome, *ghālib āmadan bar.*
Overseer, *nāẓir.*
Overturn (to), *vāžgūn s:, sarnigūn k:.*
Overwhelm (to), *mustaulī sh: bar, ghalabeh yāftan bar.*
Owe (to). *qarẓ dāshtan, bidih-kār būdan.*
Owl, *būm: jughd.*
Own (to), *dāshtan*: (confess) *iqrār n:, i'tirāf k:.*
Owner, *ṣāḥib, mālik.*
Ox, *gāv, gāv i nar.*

Pace (step), *qadam* (Ar. pl. *aqdām.*).
Pacific, *ṣulḥ-āmīz; ṣulḥ-dūst.*
Pack, *dasteh, basteh.*
Pack (to), *bastan.*
Pack-horse, *yābū.*
Packing-needle, *sūzan i javāl-dūz.*
Packsaddle, *pālān.*
Padlock, *qufl.*
Pagan, *but-parast.*
Page, *ṣafḥeh.*
Pail, *saṭl, dalv.*
Pain, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).
Pains (trouble), *zaḥmat, mashaqqat, diqqat.*
Painful, *pur-dard, dardnāk, vajī'.*
Painstaking, *miḥnatī, miḥnat-dūst, muvāẓib.*
Paint, *rang.*
Paint (to), *rang zadan: naqsh kardan.*
Painter, *naqqāsh, muṣavvir.*
Painting (a), *naqsh, taṣvīr.*
Pair *juft.*
Palace, *qaṣr, kākh.*
Palanquin, *takht i ravān.*
Palatable, *guvārā.*
Palate, *kām.*
Pale, *kamrang, parīdeh-rang, zard.*
Palm (tree), *nakhl, nakhleh, darakht i khurmā*: (of hand) *kaf.*
Palpitate, *ṭapīdan.*
Palpitation, *ṭapish.*
Palsied, *maflūj, iflij.*
Palsy, *fālij.*
Pamphlet, *risāleh.*

Pan (earthen), *dizi;* (frying) *tāveh.*
Pane (of glass), *jām;* (coloured) *kitābi.*
Panic, *hazimat, khauf i nāgahān.*
Panniers (for fruit), *laudeh:* (for travelling), *kajāveh.*
Pantaloons, *zir-jāmeh, shalvār.*
Panther, *palang.*
Pantry, *sharbat-khāneh.*
Papa, *bābā.*
Paper, *kāghaẕ:* (blotting), *kāghaẕ i khushk kun.*
Papist, *pāpāvi.*
Parable, *masal* (Ar. pl.*amṣāl*), *tamṣil.*
Paraclete, *fāraqliṯ, tasalli-dihandeh.*
Parade, *sān.*
Paradise, *bihisht, fardaus, jannat.*
Paraffine, *nafṯ.*
Paragraph, *faṣl* (Ar. pl. *fuṣūl*).
Parallel, *mutavāzi.*
Paralysis, *fālij.*
Paralytic, *iflij, maflūj.*
Parapet, *kangureh.*
Parasang, *farsakh, farsang.*
Parasol, *chatr, āftāb-gir.*
Parcel, *basteh.*
Parch (to), *birishtan, birishteh s:.*
Pardon, *'afv; āmurzish, maghfirat: 'uẕr.*
Pardon (to), *'afv k:; āmurzidan* (said of God only): *bakhshidan.*
Pare (to), *nākhun giriftan* (nails), *tarāshidan.*
Parentage, *nasab, nizād.*
Parents, *vālidain* (Ar. dual).
Parish, *maḥalleh.*
Parliament, *dāru'shshūrā, pārlamant.*
Parlour, *uṯāq i sufreh.*
Parole, *qaul.*
Parrot, *ṯūṯi.*
Pārsi, *pārsi, zardushti, gabr.*
Parsley, *kirafs.*
Part, *pāreh, tikkeh, juz'* (Ar. pl. *ajzā*), *bahreh.*
Part (to), *judā s:, taqsim k:.*
Partake (to), *sharik būdan dar* (of), *shirākat dāshtan.*
Partaker, *sharik* (Ar. pl. *shurakā*).
Partiality, *ṯarafdāri, ṯarafgiri.*
Participle (act.), *ism i fā'il,* (pass.), *ism i maf'ūl.*
Particle, *ẕarreh, rizeh:* (grammar) *ḥarf.*
Particular, *khāṣṣ, makhṣūṣ, mukhtaṣṣ.*
Partner, *sharik* (Ar. pl. *shurakā*).
Partnership, *shirākat, mushārakat.*
Partridge, *kabk, durrāj.*
Party, *mihmāni, ẕiyāfat:* (evening) *shab-nishini:* (political etc.) *firqeh.*
Pass, *tangrāh, gardaneh, tangnā:* (letter) *taẕkireh.*
Pass (to), *guẕashtan* (by *az*); (be current) *rivāj dāshtan, rāij b:* (the night), *shabrā birūz āvardan, bi-sar burdan* (time).
Passenger, *musāfir.*
Passion, *havā-yi-nafsāni.*
Passionate, *tund-khūy, tund-mizāj.*
Passive, *mutaḥammil:* (verb), *maf'ūl, majhūl.*
Passover, *'id* (*'aid*) *i faṣḥ.*
Passport, *taẕkireh.*
Past, *guẕashteh, salaf, sābiq: māẕi.*
Paste, *sirish.*
Pasteboard, *muqavvā'.*
Pasture, *charāgāh, marta', chaman.*
Pasture (to), *charidan.*
Patch, *pineh, vaṣleh.*
Patch (to), *vaṣleh k:, pineh dūkhtan.*
Path, *jāddeh.*
Patience, *ṣabr.*
Patient, *ṣābir: mariẕ* (sick).
Patriarch, *abū'l ābā.*
Patrimony, *irṣ, mirāṣ.*
Patriot, *ḥabibu'l vaṯan.*
Patriotism, *hubbu'l vaṯan.*
Patron, *murabbi.*
Pattern, *namūneh.*
Pauper, *faqir, miskin, bi-navā.*
Pavement, *sang-farsh.*

Paw (fore-), *dast*; (hind), *pāy*.
Pawn, *rahn*, *girau*.
Pawn (to), *rahn guzāshtan*.
Pawnbroker, *rahn-gīr*.
Pay, *ujrat*, *mavājib*, *muzd*: (daily) *rūzāneh*, (monthly) *mushāhareh*, (yearly) *sāliyāneh*.
Pay (to), *adā k*:
Payment, *adā*.
Pea, *nukhūd* (*i farangī*), *karsanneh*.
Peace, *ṣulḥ*, *musālaḥeh*.
Peaceable, *ṣulḥ-dūst*, *ṣulḥ-jūy*.
Peach, *hullū*.
Peacock, *ṭāvus*.
Peak (mountain), *sar*, *qulleh*.
Pear, *gulābī*.
Pearl, *murvārīd*, *lu'lu'* (Ar. pl. *la'ālī*), *durr* (Ar. pl. *durar*).
Peasant, *rūstāī*, *dihqān*, *ra'iyyat*, *dihātī*.
Pebble, *sang-rīzeh*.
Peck, *minqār zadan*.
Peculiar, *gharīb*, *'ajīb*: *mukhtaṣṣ* (to, *bi-*).
Peddler, *dast-furūsh*, *pīlavar*.
Pedigree, *nasab*, *nasabnāmeh*.
Peel, *qishr*, *pūst*.
Peel (to), *pūst kandan*.
Peer (noble), *amīr* (Ar. pl. *umarā*): (equal) *naẓīr*.
Peerless, *bī-naẓīr*, *bī-miṣāl*, *lā-ṣānī*.
Peg, *mīkh*.
Pelican, *murgh i saqqā*.
Pellmell, *harj-marj*.
Pellucid, *shaffāf*.
Pen, *qalam* (steel), *qalam i āhin* (*fūlād*), (nib), *sar* (*nauk*) *i qalam*; (-case), *qalamdān*.
Pencil, *midād*.
Pendulum, *langar* (*i sā'at*).
Penetration, *firāsat*, *faṭānat*.
Peninsula, *nīm-jazīreh*.
Penman, *khvush-navīs*.
Pension, *vaẓīfeh*, *mustamarrī*.
Pentateuch, *Taurāt*.
People, *khalq*, *mardum*, *ahl* (Ar. pl. *ahālī*).
Pepper, *filfil*.
Peppermint, *na'nā*.
Per cent, *fī ṣad*: (ten per cent, *fī ṣad dah*).
Perdition, *halākat*.

Perfect, *kāmil*, *tāmm*, *tamām*, *kullī*.
Perfect (to), *bi itmām* (*ikmāl*) *rasānīdan*, *takmīl k*:
Perfection, *kamāl*; *takmīl*.
Perfectly, *kāmilan*, *tamāman*, *kulliyyatan*.
Perfidy, *khiyānat*.
Perform (to), *bi-jā āvardan*, *bi-kār burdan*, *ijrā n*:, *ifā n*:, *vafā k*:.
Perfume, *'aṭr*, *khvushbūī*, *rāiḥeh*.
Perfumed, *mu'aṭṭar*.
Perhaps, *shāyad*, *gūyā*.
Peril, *khaṭr*, *mukhāṭareh*.
Perilous, *khaṭarnāk*, *pur khaṭar*.
Period, *'arṣeh*, *muddat*, *vaqt* (Ar. pl. *auqāt*).
Perish (to), *halāk sh*:, *tabāh gashtan*.
Perishable, *fānī*.
Perjury, *saugand* (*qasam*) *i durūgh*.
Permanence, *baqā*, *davām*.
Permanent, *pāyadār*, *qāim*, *dāim*, *bāqī*.
Permissible, *jāiz*, *ravā*, *ḥalāl*.
Permission, *iẕn*, *ijāzat*, *riẓā*, *tajvīz*.
Permit (to), *iẕn* (*ijāzat*) *dādan*, *guẕārdan*.
Pernicious, *muẓirr*.
Perpetrate (to), *murtakib būdan*.
Perpetual, *dāim*, *jāvid*, *jāvidānī*.
Perpetually, *dāiman*, *paivasteh*.
Perplex (to), *ḥairān s*:, *mutaḥayyir n*: *parīshān s*:, *bi-ḥairat andākhtan*.
Perplexed, *muẓṭarib*, *ḥairān*, *mutaḥayyir*, *parīshān*.
Perplexity, *ḥairat*, *iẓṭirāb*, *tashvīsh*, *taḥayyur*.
Perquisites, *madākhil*.
Persecute (to), *jafā n*: *ta'āqub n*:.
Persecution, *jafā*, *ta'āqub*.
Perseverance, *iṣrār*, *muvāẓibat*, *istiqāmat*.
Persia, *Īrān*.
Persian, *Īrānī*: (language), *Fārsī*.
Persist (to), *iṣrār n*:.
Person, *shakhṣ* (Ar. pl. *ashkhāṣ*), *kas*, *nafar*, *ādam*: (of Holy Trinity), *aqnūm* (Ar. pl. *aqānīm*): (of verb.) *ẓamīr*: (1st P.), *mutakallim*, (2nd P.) *mukhāṭab*, (3rd P.), *ghāib*.

Personal, *shakhṣī, ẕātī.*
Personality, *shakhṣiyyat.*
Personally, *fī nafsihi.*
Perspicuous, *mubīn, vāẓiḥ, paidā, āshkār.*
Perspiration, *'araq.*
Perspire (to), *'araq k:.*
Persuade (to), *māil gardānīdan.*
Perusal, *muṭāla'eh, mulāḥaẓeh.*
Peruse (to), *muṭāla'eh, (mulāḥaẓeh) k:* or *m: namūdan,* or *m: farmūdan.*
Perverse, *khvud-sar, sarkash, mu'ānid.*
Perverseness, *tamarrud, khvud-sarī.*
Perversion, *inḥirāf.*
Pervert, *bargashteh, murtadd.*
Pestilence, *ṭā'ūn, vabā.*
Pet (to), *navāzish k:*
Petition, *'arīzeh, 'arẓ-dāsht.*
Petroleum, *nafṭ.*
Petticoat, *fistān.*
Phantom, *khiyāl.*
Pharisee, *farisī.*
Pheasant, *qareh qāvul.*
Phial, *shīsheh.*
Philology, *'ilm i alsaneh.*
Philosopher, *khiradmand, failasūf.*
Philosopher's stone, *kīmiyā.*
Philosophy, *ḥikmat.*
Phoenix, *humā.*
Photograph, *'aks.*
Photograph (to), *'aks andākhtan.*
Photographer *'akkās.*
Physical, *ṭabī'ī.*
Physician, *ḥakīm, ṭabīb* (Ar. pl. *aṭibbā*).
Piano, *sāz, piyānū.*
Pick (to), *chīdan (chīn);* — (out), *bar chīdan, barguzīdan, intikhāb k:.*
Pickles, *turushī.*
Picture, *taṣvīr, naqsh.*
Piece, *pāreh, rīzeh, tikkeh.*
Pierce (to), *suftan (sunb), sunbīdan, sūrākh k:.*
Piety, *taqvā', dīndārī.*
Pig, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Pigeon, *kabūtar, kaftar* (vulg.)
Pile, *tūdeh, kuppeh.*
Piles, *bavāsīr.*
Pilgrim (to Mecca), *ḥājī:* (elsewhere) *zavvār, ziyārat kunandeh.*
Pilgrimage (to Mecca), *ḥajj:* (elsewhere), *ziyārat.*
Pill, *ḥabbeh.*
Pillage, *tārāj, turk-tāzī, chapāv.*
Pillar, *ṣutūn, rukn* (Ar. pl. *arkān*).
Pillow, *bālish, bālīn, pushtī* (vulg.).
Pin, *sanjāq.*
Pine-tree, *sinaubar, kāj.*
Pine-apple, *'ainun'nās.*
Pink (flower), *mīkhak:* (colour), *gul-rang.*
Pinnacle, *kangureh.*
Pious, *muttaqī, dīndār, khudātars.*
Pipe (smoking), *chibūq:* (for water) *lūleh.*
Pistachio, *pisteh, fistuq.*
Pistol, *ṭapāncheh.*
Pit, *chāh, gaud* (vulg.), *ḥufreh.*
Pitcher, *sabū, kūzeh.*
Pitchfork, *changāl.*
Pith, *maghz.*
Pitiless *bī-raḥm.*
Pity, *shafaqat, riqqat, ra'fat:* (it is a —) *ḥaif ast.*
Pity (to), *shafaqat n: bar.*
Place, *makān, maqām, jāy, mauqa':* (dignity), *makānat.*
Place (to), *guẕāshtan, nihādan.*
Plague, *ṭā'ūn.*
Plain, *dasht, ṣaḥrā:* (ugly), *zisht-rūy,* (evident), *ṣarīḥ.*
Plainly, *ṣarīḥan, vāẓiḥān, āshkārā.*
Plaintiff, *mudda'ī.*
Plait (to), *bāftan.*
Plan, *tadbīr* (Ar. pl. *tadābīr*).
Plane (instrument), *randeh:* (surface), *saṭḥ:* (tree), *chinār.*
Planet, *sayyāreh.*
Plank, *takhteh.*
Plant, *nabāt, rustanī.*
Plant (to), *kāshtan (kār), nishāndan, ghars n:*
Plaster, *gach, kāh-gil:* (medical), *marham.*

Plaster (to), *andūdan.*
Plate, *bushqāb.*
Platform, *takhteh.*
Play, *bāzī*: (gambling) *qumār, qumār-bāzī.*
Play (to), *bāzī k:* (music), *navākhtan, zadan.*
Pleasant, *laṭīf, dil-pasand, laẕīẕ.*
Please (to), *khvushnūd s:, pasand āmadan*: (if you —), *iltifāt farmūdeh.*
Pleased, *khvushnūd, rāẓī.*
Pleasure, *shādī, khvushnūdī, lazzat.*
Pledge, *girau, rahn.*
Plenipotentiary, *vazīr* (*safīr*) *i mukhtār.*
Plenteous, } *vāfir, farāvān, bā-*
Plentiful, } *kis̤rat.*
Plenty, *farāvānī, vafrat, kis̤rat.*
Plot, *sāzish, vifāq, mu'āhadeh.*
Plough, *khīsh, shukhm.*
Plough (to), *shukhm k:*
Pluck (to), *chīdan (chīn).*
Plum, *ālū, ālūcheh.*
Plumage, *par va bāl.*
Plump, *farbih, chāq.*
Plunder, *tārāj, chapāu, ghārat.*
Plunder (to), *tārāj k:, ghārat n:.*
Pluperfect, *māẓī-yi ba'īd.*
Plural *jam'.*
Plurality, *kis̤rat, ta'addud.*
Pocket *jīb.*
Pocket-handkerchief, *dastmāl.*
Poem, *shi'r* (Ar. pl. *ash'ār*).
Poet, *shā'ir* (Ar. pl. *shu'arā*).
Poetry, *shi'r, naẓm:* (art of —), *'ilm i 'arūẓ.*
Point, *sar, nauk:* (dot), *nuqteh.*
Point (to, out), *nishān dādan, ishāreh bi-sū-yi . . . n:.*
Poison, *zahr, samm.*
Polar *quṭbī.*
Pole, (of heavens), *quṭb; chūb.*
Policy, *maṣlaḥat.*
Polish (to), *zidūdan, ṣaiqal k:, jilā dādan.*
Polite, *adīb* (Ar. pl. *udabā*), *bā-adab.*
Politeness, *adab.*
Pollute (to), *ālūdeh s:, mulavvas̤ k:, najis gardānīdan.*
Pollution, *najāsat, ālūdagī.*
Polo, *chaugān, chaugān bāzī.*
Polygamy, *kis̤rat i azvāj.*
Polytheism, *shirk.*
Polytheist, *mushrik.*
Pomegranate, *anār*
Pomp, *damdameh, karr o farr, ḥashmat.*
Pond, *ḥauẓ, ābgīr.*
Pony, *yābū.*
Poor, *faqīr* (Ar. pl. *fuqarā*), *muflis, bī-navā.*
Pope, *pāpā-yi Rūm.*
Poppy *khash-khāsh.*
Populace, *'avāmm(u'nnās), arāẕil* (Ar. pl.).
Populate (to) *ābād s:*
Population, *jam'iyyat.*
Populous, *ābād, ma'mūr.*
Porch, *ravāq.*
Porcupine, *khārpusht, qunfuẕ.*
Pork, *gūsht i khinzīr.*
Port (harbour) *bandar.*
Porter, *darbān:* (carrier), *ḥammāl.*
Portion, *bahreh, juzv* (Ar. pl. *ajzā*).
Portmanteau, *khūrjīn.*
Portrait, *taṣvīr, shabīh.*
Possess (to), *dāshtan* (*dār*).
Possessor, *ṣāḥib, mālik.*
Possibility, *imkān.*
Possible, *mumkin.*
Possibly, *shāyad.*
Post, *chāpār, pūsteh;* (postage-stamp) *tamr.*
Posterity, *aulād, a'qāb.*
Postpone (to), *ta'vīq andākhtan* (*andāz*), *ta'khīr k:.*
Posture, *vaẓ'.*
Pot, *dīg:* (earthen) *dīzī, kūzeh.*
Potato, *sīb i zamīnī.*
Potter, *kūzeh-gar.*
Pouch, *kīseh, kīf.*
Pound (to), *kūftan, kūbīdan.*
Pound (£), *līreh.*
Pour, *rīkhtan* (*rīz*).
Poverty, *iflās, muflisī, bī-navāī, tang-dastī.*
Powder, *safūf*: (gunpowder), *bārūt.*
Power, *qudrat, quvvat, yārā, tavānāī.*

Powerful, *qādir, qavī, zūrāvar, muqtadir.*
Powerless, *nā tavān.*
Practice, *mashq: 'ādat, 'amal.*
Practise (to), *mashq k:.*
Praise, *madḥ, sitāyish, ta'rīf, ḥamd, ṣanā.*
Praise (to), *sitūdan (sitāy), tauṣīf k:.*
Pray (to), *du'ā k:.*
Prayer, *du'ā*: (fixed), *namāz.*
Preach, *va'z k: mau'izeh n:*
Preacher, *vā'iz.*
Precede (to), *pish raftan.*
Preceding, *sābiq.*
Precept, *pand, naṣīḥat* (Ar. pl. *naṣāiḥ*).
Precious, *bi-bahā, bish-qīmat, qīmat-dār, girān-bahā.*
Precipice, *part-gāh.*
Predestination, *qismat, qaẓā, qadar.*
Preface, *dībācheh, muqaddameh.*
Prefer (to), *tarjīḥ dādan, rujḥān dādan.*
Pregnant, *ḥāmileh, ābistan.*
Prejudice, *ta'aṣṣub.*
Prejudiced, *muta'aṣṣib.*
Preparation, *tadāruk.*
Prepare (to), *tadāruk dīdan* (for): *ḥāẓir (durust) k:.*
Prepared, *muhāyyā, ḥāẓir, āmādeh.*
Preposition, *ḥarf i jarr.*
Presage, *fāl, shukūn.*
Presbyter, *kashīsh.*
Prescience, *pīsh-bīnī.*
Presence, *ḥuẓūr: haẓrat.*
Present, *ḥāẓir,* (time), *ḥāl*: (gift), *bakhshish, pīshkash, saughāt.*
Present (to), *ḥāẓir k:; bakhshīdan, dādan, 'aṭā k:, 'ināyat n:.*
Preservation, *muḥāfiẓat, ḥifāẓat.*
Press (printing), *chāpkhāneh, maṭba'*: (cupboard), *ganjeh.*
Press (to), *fishurdan (fishār).*
Presume (to), (fancy), *pandāshtan (pandār), ingāshtan (ingār).*
Presumption (fancy), *mazanneh, gamān*: (arrogance), *takabbur, jasārat.*
Pretence, *bahāneh n:*
Preterite, *māẓī yi muṭlaq.*
Pretty, *khushgil, qashang, maqbūl.*
Prevail (to), *ghalabeh yāftan, ghālib āmadan, mustaulī shudan, istīlā yāftan* (over, *bar*): (be prevalent), *shuyū' dāshtan, ravāj dāshtan*: (become prevalent), *shuyū' (ravāj) yāftan.*
Prevalent, *ṭārī, rāij.*
Prevent (to), *bāz dāshtan, māni' būdan* (or *shudan*).
Previous, *sābiq, pishīn.*
Previously, *sābiq bar in, min qabl.*
Prey, *shikār, ṣaid.*
Price, *qīmat (qaimat), bahā,* (price current) *nirkh.*
Priceless, *bi-bahā, bish-qaimat, girān-māyeh, girān-bahā.*
Prick (to), *khalīdan.*
Pride, *takabbur, ghurūr.*
Priest, *kāhin* (now a sorcerer: Ar. pl. *kahaneh*); (presbyter) *kashīsh.*
Priesthood, *kahānat, kahanūt.*
Primary, *avvalīn, aṣlī.*
Prince, *shāhzādeh, sarvar, mīrzā.**
Princess, *bānū, bānū-yi 'uẓmā', shāhzādeh-khānum.*
Principal, *'umdeh*: *ra'īs* (Ar. pl. *ru'asā*).
Principally, *ghāliban, khuṣūṣan.*
Principle, *mūjib, aṣl* (Ar. pl. *uṣūl*).
Print (foot-), *aṣr* (Ar. pl. *āṣār*), *qadam* (Ar. pl. *aqdām*).
Print (to), *chāp k:, ṭab' k:.*
Printed, *maṭbū'.*
Printer, *chāpchī, ṭabbā'.*
Prison, *zindān, ḥabs-khāneh.*
Prisoner, *zindānī, maḥbūs; asīr* (Ar. pl. *usarā*).
Privacy, *khalvat.*
Private, *khāṣṣ*: (soldier), *sarbāz*: (secret) *maḥramāneh.*

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* *Mirzā* prefixed to a name = *Mr.*, but affixed it means *prince.*

Privately, *mahramāneh*.
Privilege, *imtiyāz*.
Privity, *āgāhī*.
Prize, *in'ām (an'ām)*.
Probability, *iḥtimāl*.
Probable, *muḥtamil*: (to be —), *iḥtimāl dāshtan*
Probably, *iḥtimāl hast, shāyad, gūyā*.
Probation, *imtiḥān, āzmāyish*: (time of) *muhlat*.
Problem, *mas'aleh* (Ar. pl. *masāil*), *mu'ammā*.
Probosis, *khūrṭum*.
Proclamation, *ishtihār-nāmeh*.
Procurable, *muyassar*.
Procurator, *ḥākim, ḥukmrān*.
Procure (to), *ḥāṣil n:, taḥṣīl k:, paidā k:, bi-ham rasānīdan, yāftan (yāb)*.
Prodigal, *muṣrif*.
Produce, *ḥāṣil, maḥṣūl*.
Produce (to), *paidā k:, bar āvardan: zāīdan*.
Profession, *iqrār*: (business), *pīsheh, ḥirfeh*,
Professor, *ustād, mu'allim, mudarris*.
Profit, *sūd, naf', manfa'at, fāideh*.
Profitable, *mufīd, sūdmand*.
Profligate, *badkār, fāsiq, fājir*.
Progenitor, *jadd* (Ar. pl. *ajdād*).
Progeny, *nasl, ẕurriyat, aulād* (Ar. pl. of *valad*).
Progress, *taraqqī, irtiqā*.
Prohibit (to) *man' k:, qadaghan (ghadaghan) k:, nahy k:*.
Prohibition, *mumāna'at, man', qadaghan*.
Prolix, *ṭavīl, ṭūlānī*.
Prolong (to), *darāz k:*, (to be prolonged), *ṭūl kashīdan, bi-ṭūl anjāmīdan*.
Promenade, *gardish, tafarruj, sair*.
Prominent, *mashhūr* (Ar. pl. *mashāhīr*), *mumtāz*.
Promise, *va'deh, qarār, qaul*.
Promise (to), *va'deh k:, qaul dādan*.
Promised, *mau'ūd*.
Pronoun (personal), *ẓamīr*, (demonstrative), *ism i ishāreh*, (relative) *mauṣūl*.
Pronounce (to), *talaffuz k:*.
Pronunciation, *talaffuz*.
Proof, *dalīl* (Ar. pl. *dalāil, adilleh*), *burhān* (Ar. pl. *barāhīn*), *iṡbāt*.
Propensity, *mail, righbat*.
Proper, *lāiq, shāyisteh, munāsib, ravā, sazāvār*.
Property, *milk, mā yamlik, māl*.
Prophecy, *nubuvvat, pīshingūī*.
Prophesy (to), *nubuvvat k:*
Prophet, *nabī* (Ar. pl. *anbiā*) *paighambar*: *rasūl* (Ar. pl. *rusul*).
Prose, *naṡr*.
Proselyte, *mu'min i jadīd*.
Prosody, *'ilm i 'arūẓ*.
Prosperity, *iqbāl, kām-rānī, sa'ādat-mandī, bih-būdī*.
Prosperous, *kāmrān, sa'ādatmand*.
Prostration, *sujdeh, sujūd*.
Protect (to), *ḥimāyat k: ḥifāẓat n:*
Protection, *ḥimāyat, ḥifāẓat*.
Protector, *ḥāmī, muḥāfiẓ*.
Protestant, *pratistānt, rāfi' bi-Khudā*.
Proud, *maghrūr, mutakabbir*.
Prove (to), *ṡābit k:, iṡbāt n:, dalālat k:* or *dāshtan, mudallal s:*.
Proverb, *maṡal* (Ar. pl. *amṡāl*).
Proverbial, *ẓarbu'l maṡal*.
Provide, *āmādeh (ḥāẓir) k:, tahiyeh n:*
Providence, *pīshbīnī*: (Divine-), *Parvardigār*.
Province, *mamlikat* (Ar. pl. *mamālik*), *vilāyat*.
Provisions, *ghaẕā, ta'ām, āẕūqeh*: (for journey), *tūsheh*.
Provoke (to), *bar angīkhtan (angīz), taḥrīk n:, junbish dādan*.
Proxy, *vakīl* (Ar. pl. *vukalā*).
Prudence, *pīshbīnī, hūsh, baṣīrat*.
Prudent, *pīshbīn, hūshyār*.
Psalm, *zabūr, mazmūr* (Ar. pl. *mazāmīr*).
Puberty, *bulūgh*.
Public, *'āmm, 'āmmeh, 'umūmī*.

Public-house, *sharāb-khāneh, mai-kadeh.*
Pull (to), *kashīdan.*
Pullet, *jūjeh.*
Pulpit, *minbar.*
Pulse, *nabẓ.*
Pumice-stone, *sang i pā-māleh.*
Pump, *ṯulumbeh.*
Pumpkin, *kadū.*
Pun, *kināyeh, aihām, laṭīfeh.*
Punctual, *muvaqqat.*
Punctually. *sar i vaqt, bi-vaqt.*
Punish (to), *sazā dādan, tanbīh, k:, siyāsat, k:, 'uqūbat n:.*
Punishment, *sazā, ta'dīb, tanbīh, siyāsat, 'uqūbat.*
Pupil, *shāgird, muta'allim*: (of eye), *mardumak i chashm.*
Purchase (to), *kharīdan, ishtirā k:*
Purchaser, *mushtarī, kharīdār.*
Pure, *pāk, ṯāhir; khāliṣ*: *pāk-dāman.*
Purify (to), *tankiyeh k:, pāk k:.*
Purple, *binafsheh-rang, arghavānī.*
Purpose, *irādeh, niyyat, qaṣd, maqṣūd, gharaẓ*: *ma'nī.*
Purpose (to), *qaṣd k:, irādeh dāshtan.*
Purse, *kīseh.*
Pursue (to), *dar pai . . . raftan, 'aqab . . . raftan, ta'āqub n:*
Pursuit, *ta'āqub.*
Push (to), *rāndan, takān dādan.*
Put(to), *nihādan, guẕārdan*; (on), *pūshīdan,* (out a light), *nish-āndan, khāmūsh k:, iṭfā n:* (eject), *bīrūn k*: *ikhrāj n:, rān-dan.*
Puzzle, *mu'ammā.*
Puzzle (to), *dū-chār k:.*
Pyramid, *haram* (Ar. pl. *ahrām).*

Quadruped, *chahār-pāy.*
Quail *baldarchīn.*
Quality, *khāṣṣiyyat, khiṣlat* (Ar. pl. *khiṣāl*), *ṣifat, vaṣf* (Ar. pl. *auṣāf*), *kaifiyyat.*
Quantity, *qadr, miqdār, andāzeh.*
Quarantine, *karantīn.*
Quarrel, *da'vā, nizā', munāza'eh.*
Quarrel (to), *da'vā (nizā', mu-nāza'eh) k:, jangīdan.*
Quarry, *ma'dan i sang*: (game) *ṣaid, shikār.*
Quarter, *rub'*: (mercy) *amān.*
Queen, *malikeh.*
Quench (to), (thirst), *farū ni-shāndan;* (fire), *khāmūsh k:, iṭfā n:.*
Query, *mas'aleh, su'āl, pursish.*
Question, *su'āl, istifsār.*
Question (to), *pursīdan, su'āl k:.*
Quick, *zūd, chābuk, tund.*
Quickly, *zūd, bi-zūdī.*
Quickness, *zūdī, sur'at.*
Quicksilver, *jīveh, sīm-āb.*
Quiet, *ārām, rām; āsūdeh.*
Quiet, *ārām s:.*
Quietly, *āhisteh, yavāsh.*
Quilt, *laḥāf.*
Quince, *bih.*
Quinine, *gineh-gineh.*
Quinsy, *khunāq.*
Quire (of paper), *dasteh-yi kā-ghaẕ.*
Quite, *tamāman, kulliyyatan.*
Quiver, *tarkash.*
Quote (to), *iqtibās k:*

Rabbit, *khar-gūsh.*
Rabble, *'avāmmu'nnās, arāẕil.*
Race (family), *khānadān, aṣl, nasab, nižād, nasl*: (running match) *musābaqat, asb-davānī.*
Race-course, *maidān.*
Rack, *shikanjeh.*
Radish, *turbcheh.*
Rafter (beam), *tīr.*
Rag, *žindeh, pīneh, pāreh, kuhneh.*
Rage, *ghaiẓ, qahr, ghaẓab.*
Railing (balustrade), *dast-andāz.*
Raillery, *mazāḥ, shūkhī.*
Railway, *rāh i āhin.*
Railway-carriage, *kāliskeh-yi bu-khār, vāgūn.*
Raiment, *rakht, pūshāk, libās.*
Rain, *bārān, bārish.*
Rain (to), (intr.) *bārīdan*: (trans.), *bārānīdan.*
Rainbow, *qaus, qaus i quzaḥ.*
Raise (to), *bar dāshtan, buland k:, bālā k:, afrāshtan.*
Raisins, *kishmish.*
Ram, *qūch, ghūch.*

Ramparts, *hiṣār*.
Ramrod, *sunbeh*, *mil*.
Rank, *manṣab*, *darajeh*, *martabeh*: (row, line), *ṣaff* (Ar. pl. *ṣufūf*).
Ransom, *fidā*, *fidyeh*, *taṣadduq*.
Rapacious, *darandeh*, *ziyān*.
Rapid, *tund*, *tund-rau*: (waterfall) *āb-shār*.
Rapture, *vajd*, *sha'af*.
Rare, *nādir*, *kam-yāb*.
Rarely, *nādiran*, *nudratan*.
Rascal, *ḥileh-bāz*, *daghā-bāz*, *makkār*, *aubāsh*.
Rash, *dast-pācheh*, *mutahavvir*.
Rashness, *tahavvur*.
Rat, *mūsh*, *mūsh i buzurg*, *mūsh i Sulṭāniyyeh*.
Rather, *bishtar*, *balkih*.
Ravage (to), *chapāu k:*, *ghārat n:*, *tārāj n:*.
Raven, *ghurāb*.
Raw, *khām*.
Ray, *partau*, *shu'ā'*.
Razor, *tigh* (*i dallākī*).
Reach (to), *rasīdan bi-*.
Read (to), *khvāndan*, *mulāḥizeh* (*muṭāla'eh*) *n:* (Can you read?) *savād dārid?*
Ready, *ḥāzir*, *musta'idd*, *āmādeh*, *muhayyā*: (— money), *naqd*.
Real, *ṣaḥīḥ*, *ḥaqīqī*.
Really, *ḥaqīqatan*, *fi'lvāqi'*.
Realm *mamlikat* (Ar. pl. *mamālik*), *mulk*, *kishvar*.
Reap, *daravīdan*, *dirau k:*.
Reaper, *dirau kunandeh*, *diravandeh*.
Rear, *'aqab*, *pas*.
Rear (to), *tarbiyyat n:*; (intr., of a horse), *sar i do pā istādan*.
Reason, *'aql* (Ar. pl. *'uqūl*), *idrāk*, *fahm:* (cause), *sabab*, *bā'iṣ*, *jihat*.
Reasonable, *ma'qūl*.
Rebel, *yāghī*, *bāghī*, *mufsid*, *ṭāghī*, *fitneh-angīz*.
Rebel (to), *yāghī shudan*, *baghāvat n:*.
Rebellion, *baghāvat*; *ightishāsh*, *fitneh*, *tughyān*.
Rebuild (to), *ta'mīr n:*.
Rebuke, *sarzanish*, *malāmat*, *taubīkh*.
Rebuke (to), *sarzanish* (etc.) *n:*
Receipt, *rasīd*, *qabẓ i rasīd*.
Receive, *giriftan*, *qabūl k:*, *paẕīruftan*.
Recent, *tāzeh*, *nau*.
Reception, *paẕīrāī*, *qabūl*.
Reckon (to), *shamurdan* (*shamār*), *ḥisāb k:*.
Reckoning, *ḥisāb*.
Recline, *takyeh zadan*.
Recognise (to), *shinākhtan* (*shinās*).
Recommendation (letter of) *sifārish-nāmeh*.
Recompense, *'avaẓ*, *makāfāt*, *muzd*, *ajr*; *sazā*, *kaifar*.
Recompense (to), *ajr dādan*.
Reconcile (to), *āshtī* (*ṣulḥ*) *kardan*, *muṣālaḥeh n:*.
Reconciliation, *āshtī*, *ṣulḥ*, *muṣālaḥeh*.
Recreation, *tafarruj*.
Recruit, *sarbāz i jadīd*.
Recruit (to), (health), *ṣiḥḥat yāftan:* (soldiers), *jam'-āvarī k:*.
Red, *surkh*.
Redeem (to), *fidā k:*.
Redeemer, *fidā kunandeh*.
Redemption, *fidyeh*.
Redoubt, *qal'eh*, *ḥiṣn*.
Reed, *nai*.
Refer (to), *rujū' n:* *bi*, *rājī' būdan bi*, *ishāreh n:* *bi-sū-yi*.
Reflect (to), *'aks n:*; (think), *ta'ammul n:*.
Reformation, *iṣlāḥ*.
Reformer, *muṣliḥ*.
Refuge, *panāh-gāh*, *panāh*, *malja*, *bast*.
Refusal, *inkār*, *ibā*.
Refuse (to), *ibā n:*, *inkār k:*.
Refute (to), *radd n:*; *mujāb sākhtan*.
Regarding, *dar bāb i*, *nisbat bi*, *dar bāreh*.
Regeneration, *tavallud i tāzeh*.
Regiment (infantry), *fauj* (Ar. pl. *afvāj*): (cavalry), *hazāreh*.

Register, *daftar.*
Regret, *ta'assuf, andūh: pashīmānī.*
Regret (to), *afsūs khvurdan.*
Regular, *bar ḥasb i qā'ideh:* (troops) *nizāmī.*
Regularly, *bi-tartīb, bā-qā'ideh.*
Regulation, *qā'ideh, qānūn.*
Reign, *salṭanat, pādshāhī.*
Reign (to), *salṭanat n:.*
Rein, *jilau, 'inān.*
Reject (to), *radd k:, daf' k:*
Rejoice (to), *shād shudan, khvushī k:.*
Rejoicing, *shādī, shādmānī, khvush-vaqtī.*
Relate (to), *āvardan, ḥikāyat n:.*
Relation (relative), *khvīsh, qaum va khvīsh, qarīb.*
Reliable *mu'tabar, mu'tamad.*
Reliance, *i'timād, i'tiqād:* (on God), *tavakkul.*
Religion, *dīn* (Ar. pl. *adyān*), *mazhab* (Ar. pl. *mazāhib*).
Religious, *dīndār, muttaqī, īmān-dār.*
Remain (to), *māndan.*
Remainder, *baqiyyeh, bāqī, mā baqī.*
Remarkable, *gharīb, mashhūr.*
Remedy, *chāreh, 'ilāj; davā.*
Remember (to), *(bi-)yād āvardan, yād dāshtan.*
Remembrance, *yād-āvarī.*
Remind (to), *bi-yād āvardan.*
Reminder, *yād-dāsht.*
Remorse, *pashīmānī, nadāmat.*
Remote, *dūr, ba'īd.*
Remove (to), *bar-dāshtan, naql k:.*
Rend, *darīdan, chāk k:.*
Renegade, *murtadd.*
Renew (to), *tajdīd n:.*
Renewal, *tajdīd.*
Renewed, *mujaddad.*
Renown, *shuhrat, āvāzeh.*
Renowned, *nīknām, mashhūr.*
Rent (house-), *ijāreh.*
Rent (to), *ijāreh giriftan.*
Renter, *mu,jir, must'ajir.*
Repair (to), *ta'mīr k:., durust k:.*
Repeat (to), *mukarrar k:; bāz guftan.*
Repeatedly, *mukarraran.*
Repel (to), *daf' n:, mudāfa'eh k:.*
Repent (to), *taubeh k:.*
Repentance, *taubeh.*
Repetition, *takrār.*
Reply, *javāb.*
Reply (to), *javāb d:.*
Report (on dit), *afvāh:* (of fire-arms) *shalīk, ṣadā.*
Report (to), *khabar d:, ikhbār n:.*
Repose, *ārām, āsāish, istirāḥat.*
Repose (to), *ārām k:, istirāḥat k:.*
Reproach, *zajr, ta'zīr, sarzanish, malāmat, taubīkh, mu'ākhazeh.*
Reproach (to), *taubīkh n:, 'itāb n:.*
Reproof, *'itāb, taubīkh.*
Reptile, *khazandeh, ḥasharat.*
Republic, *daulat i jumhūriyyeh.*
Republican, *jumhūrī.*
Reputation, *ābrū, nīknāmī, shuhrat.*
Request, *darkhvāst, tamannā, iltimās.*
Request (to), *darkhvāst k:, iltimās n:*
Requirements, *lavāzim* (Ar. pl. of *lāzimeh*).
Requital, *mukāfāt, mujāzāt.*
Resemblance, *mushābahat, shabāhat, shibh, miṣāl.*
Resemble (to), *tashbīh dāshtan bi, mānand būdan.*
Reside, *sākin būdan, nishastan, sukūnat dāshtan.*
Residence, *manzil, makān, khāneh*
Resident (political), *bālyūz.*
Resign (to), *az dast dādan, isti'fā giriftan,* (*kardan*).
Resist (to), *muqāvamat n: bā.*
Resolve (to), *muṣammam sh:, taṣmīm bastan.*
Respect (to), *iḥtirām k:, muḥtaram dāshtan.*
Respectable, *mu'tabar, ābrūdār.*
Respected, *muḥtaram, mu'azzam.*
Respite, *muhlat.*
Responsible, *mas'ūl: ẓāmin: mukallaf.*
Rest, *rāḥat, istirāḥat, ārām: baqiyyeh.*

Rest (to), *istirāhat k:*, *ārām k:*
Restive, *sarkash.*
Restless, *mutazalzil.*
Restore (to), *radd n:*, *pas dādan: ta'mīr k:*
Restrain (to), *vā (bāz) dāshtan.*
Restraint (self-), *imtinā'*, *khvuddārī.*
Restrict (to), *ikhtiṣār n:.*
Result, *natījeh, ākhir.*
Resurrection, *qiyām, qiyāmat, rastakhīz.*
Retailer, *khurdeh-farūsh.*
Retain (to), *nigāh dāshtan.*
Retaliation, *qiṣāṣ, intiqām, 'avaẓ.*
Retinue, *khadam va ḥasham, maukab, qabqabeh.*
Retreat (to), *pas ('aqab) nishastan (nishīn).*
Retribution, *jizā, pādāsh.*
Return, *murāja'at, bāz-gasht, rujū'.*
Return (to), *bāz-gasht (murāja-'at) n: rujū' k:*, *bar-gashtan, bāz āmadan:* (give back) *bāz dādan, radd k:.*
Reveal (to), *iẓhār n:*, *kashf n:*, *makshūf k:.*
Revelation, *kashf; mukāshafat; tanzīl.*
Revenge, *intiqām.*
Revenge (to) oneself, *intiqām giriftan.*
Reverence, *ta'ẓīm, takrīm, iḥtirām, ḥurmat.*
Reverend, *muḥtaram, mukarram.*
Reverse (disaster), *ṣadameh, shikast.*
Review (military), *sān.*
Review (to), *sān dīdan.*
Revive (to), *iḥyā n:*, *zindeh s:* (trans.)
Revolt, *fitneh, fasād, baghāvat.*
Revolve (to), *gardish k:*, *daur k:.*
Revolver, *ṭapāncheh-yi shish lūleh.*
Reward, *ajr, in'ām:* (in next world) *ṣavāb.*
Rheumatism, *bād, vaj' i mafāṣil.*
Rhinoceros, *kargadan.*
Rhubarb, *rībās, rīvand.*
Rhyme, *saj', qāfiyeh.*
Rib, *dandeh.*
Ribbon, *navār.*
Rice (growing), *shaltūk:* (for food) *birinj.*
Rich, *daulatmand, ghanī, māldār.*
Riches, *daulat, ghinā.*
Riddle, *mu'ammā.*
Ride (to), *savār shudan.*
Rider, *savār.*
Ridicule *maskhareh, istihzā, rīshkhand, sukhriyyeh.*
Ridicule (to), *istihzā* etc. *k:*
Rifle, *tufang i shish khāneh.*
Right, *durust, rāst: munāsib; ṣaḥīḥ; mustaqīm.*
Righteous, *'ādil, ṣādiq.*
Righteousness, *'adālat, rāstī.*
Rigour, *shiddat, sakhtī.*
Rind, *pūst, qishr.*
Ring, *angushtar;* (signet) *khātam.*
Ring (to), *zang zadan.*
Ringlet, *zulf, gīsū.*
Riot, *ightishāsh, shulūk, shūrish, āshūb.*
Ripe, *rasīdeh.*
Rise (to), *bar khāstan (khīz), pā shudan:* (of sun), *ṭulū' k:*, *bar āmadan.*
Risk, *khaṭar.*
Rite, *rasm* (Ar. pl. *rusūm*).
Rival, *ḥarīf.*
River, *rūd, rūdkhāneh, nahr* (Ar. pl. *anhār.*
Road, *rāh, shāri', shāhrāh.*
Roam, *āvāreh gashtan, sargardān sh:*
Roan, *surkhūn, qizil.*
Roar, *bāng, ghurrish.*
Roar (to), *bāng zadan, ghurridan, ghurrish k:*
Roast (to), *kabāb k:*, *biryān k:*
Rob (to), *duzdīdan.*
Robber, *duzd, rāhzan.*
Robbery, *duzdī, rāhzanī, sarqat.*
Rock, *ṣakhreh.*
Rocket, *mūshak.*
Rod, *'aṣā.*
Roe, *āhū.*
Rogue, *ḥīleh-sāz, daghā-bāz.*
Roll, *lūleh, ṭūmār.*

Roll (to), (intr.) *ghaltidan*: (trans.) *ghaltanidan*: *pichanidan*.
Roller (for roof), *bam-ghaltan*.
Roman Catholic, *papavi*.
Roman, *rumi*.
Roof, *bam*, *pusht i bam*: (ceiling) *saqf*.
Rook, *kalagh*.
Room, *utaq*.
Root, *risheh*: *asl* (Ar, pl. *usul*).
Root (to take), *risheh zadan*: (to root up), *bar kandan*.
Rope, *tanab*.
Rosary, *tasbih*.
Rose, *gul i surkh*.
Rosy, *gul-gun*, *gul-rang*.
Rot (to), *pusidan*, *gandidan*.
Rough, *durusht*; *na-hamvar*.
Roughness, *durushti*.
Round, *gird*, *mudavvar*.
Rouse (to), *bar angikhtan*, *tahrik k*:
Rout, *hazimat*, *shikast*.
Rout (to), *shikast dadan*.
Row (line), *saff*; (tumult), *hangameh*, *shuluk*, *ightishash*, *ghaugha*.
Row (to), *paru zadan*.
Royal, *mulukaneh*, *shahi*, *sultani*, *shahryari*, *humayuni*, *shahanshahi*.
Rub (to), *malidan*; *saidan*, *malish k*:
Rubbish, *ashqal*, *khashak*.
Ruby, *la'l*, *yaqut i ahmar*.
Rudder, *sukkan*.
Rude, *bi-adab*, *gustakh*, *vahshi*.
Rudeness, *bi-adabi*, *gustakhi*, *vahshiyyat*.
Ruffian, *luti* (Ar. pl. *alvat*).
Ruin, *talaf*, *tabahi*; *kharabi*: *viraneh*.
Ruin (to), *kharab k*:.
Rule, *hukumat*, *hukm-rani* *qa'ideh* (Ar. pl. *quva'id*) *qanun* (Ar. pl. *qavanin*).
Rule (to), *hukm randan*, *hukm-rani n*:
Ruler (instrument), *mistar*: (governor), *hakim*, *vali*, *sultan*, (Ar. pl. *salatin*).
Rumour, *afvah*, *shuhrat*, *avazeh*.
Run (to), *davidan*: (flow), *jari shudan*: (away), *gurikhtan* (*guriz*), *firar k*:
Rupee, *rupiyeh*.
Rust, *zang*.
Rusty, *zang-aludeh*.
Rye, *gandum i siyah*.

Sabbath (Saturday) *sabt*, *shanbeh*.
Sable (animal), *sammur*: (black), *siyah*.
Sabre, *shamshir*.
Sack, *javal*: (in war), *takht va taraj*, *gharat*.
Sack (to), *gharat n*:, *chapau k*:
Sackcloth, *palas*.
Sacrament, *paiman* (*i muqaddas*).
Sacred, *muqaddas*.
Sacrifice, *qurbani*.
Sad, *dil-tang*, *dil-gir*, *ghamgin*, *mahzun*.
Saddle, *zin*
Saddle (to), *zin k*:.
Sadness, *ghamgini*, *dil-tangi*, *dilgiri*, *huzn*.
Safe, *amin*, *salim*, *sahih va salamat*, *salamat*: (cupboard), *ganjeh*.
Safety, *salamati*, *amniyyat*.
Sage, *hakim* (Ar. pl. *hukama*), *khiradmand*, *danishmand*.
Sail, *badban*, *shira'*.
Sailor, *mallah*.
Saint, *vali* (Ar. pl. *auliya*), *pir*.
Salary, *mavajib*.
Sale, *furush*: *harraj*, *bai'*.
Sallow, *zard*, *parideh-rang*.
Salmon, *azad-mahi*.
Salt, *namak*: (adj.) *namakin*, *shur*.
Salt-cellar, *namak-dan*.
Salutary, *mufid*; *guvara*.
Salutation, *salam*, *tahiyeh*.
Salute (cannon), *shalik*.
Salute (to), *salam k*: (*guftan*): *shalik andakhtan*.
Salvation, *najat*, *rihai*.
Same, *hamin*, *haman*
Sample, *namuneh*.
Sanction, *izn*, *ijazat*, *riza*.

Sanctity, *taqaddus, qiddāsat.*
Sanctuary, *panāhgāh, maljā, bast.*
Sand, *rig.*
Sandals, *na'lain* (Ar. dual).
Sanguinary, *khūn-khvār, khūn-rīz.*
Sapphire, *yāqūt i kabūd.*
Sash, *shāl (i kamar).*
Satan, *Iblīs, Shaitān* (Ar. pl. *shayātīn*).
Satiated, *sīr.*
Satin, *atlas.*
Satisfaction, *razāmandī*: *'avaz.*
Satisfied, *rāzī, khvushnūd: sīr.*
Satisfy (to), *rāzī sākhtan, khvushnūd k*:
Saturday, *shanbeh.*
Saucer, *na'lbakī.*
Saucepan, *dīgcheh.*
Savage, *vahshī*; (cruel), *bī-rahm.*
Save (to), *rihānīdan, rihāī dādan, najāt dādan*: *hifz k*:, *mahfūz dāshtan.*
Saviour, *najāt-dihandeh, munjī.*
Savour, *mazeh.*
Saw, *arreh.*
Saw (to), *arreh kashīdan, bi-arreh burīdan.*
Say, *guftan* (*gūy*): *farmūdan.*
Saying, *qaul, sukhan.*
Scabbard, *ghilāf.*
Scales, *tarāzū.*
Scandal, *tuhmat, buhtān, iftirā.*
Scar, *dāgh.*
Scarce, *kam, kam-yāb; qalīl.*
Scarcity, *kamī*: *tangī, girānī.*
Scarlet, *qirmizī.*
Scatter, *pāshīdan, pakhsh k*: (vulgar): *parākandeh sākhtan*; *afshāndan.*
Scavenger, *kannās.*
Scent, *būy*; *'atr.*
Scented, *mu'attar.*
Sceptre, *'asā.*
Schism, *shiqāq i dar dīn.*
Scholar, *muta'llim, tālib* (Ar. pl. *talabeh, tullab*): (learned man), *'ālim* (Ar. pl. *'ulamā*).
School, *madraseh, maktab.*
Schoolmaster, *mu'allim, ākhvund, ustād.*
Science, *'ilm* (Ar. pl. *'ulūm*).
Scissors, *miqrāz, qainchī.*
Scold (to), *malāmat k*:, *'itāb n*:
Scorn (to), *tahqīr n*:, *ihānat n*:
Scorpion, *'aqrab, kazdum.*
Scourge (to), *tāziyāneh zadan.*
Scout, *jāsūs.*
Scratch (to), *kharīdan, khirāshīdan.*
Scream, *ghariv.*
Screen, *pardeh.*
Screw, *pīch.*
Scribe, *kātib, navīsandeh, khvushnavīs, muharrir.*
Scriptures (Holy), *kutub i muqaddaseh.*
Scroll, *tūmār.*
Scull (oar), *pārū.*
Sea, *daryā, bahr* (Ar. pl. *bihār*).
Seal, *muhr, khātam.*
Seal (to), *muhr k*:, *makhtūm s*:
Sealing-wax, *lāk.*
Seam, *darz.*
Seaman, *mallāh.*
Search, *taftīsh, tafahhus, justujū.*
Search (to), *justan* (*jūy*), *justujū k*:, *taftīsh n*:, *tafahhus k*:.
Season, *fasl* (Ar. pl. *fusūl*), *mausam.*
Seat, *nishīman*: (of government) *maqarr i ayāleh.*
Seat (to), *nishāndan.*
Second, *duvvum, dūyum, sānī*: (of time), *sāniyyeh.*
Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfī, panhān, nihān, pūshīdeh.*
Secretary, *mīrzā, mustaufī, nāīb.*
Secretly, *dar khafā, sirran.*
Sect, *firqeh, tāifeh.*
Secular, *dunyavī.*
Secure, *amīn*; *īmin, mahfūz, salāmat.*
Security, *amniyyat, salāmatī*: (person), *zāmin.*
Sedition, *fitneh, baghāvat.*
Seditious, *fitneh-angīz, mufsid.*
Seduce, *ighvā n*:, *farīftan* (*farīb*).
See! (behold!) *īnak, hān.*
See (to), *dīdan* (*bīn*).
Seed, *tukhm.*
Seek (to), *justan* (*jūy*), *justujū k*:.

Seem (to), *namūdan (namāy).*
Seize (to), *giriftan (gīr); giriftār k:, dastgīr k:.*
Seldom, *kam, kamtar.*
Select (to), *bar guzīdan (guzīn), ikhtiyār k:, mumtāz n:, intikhāb k:.*
Self, *khṿud, khṿīsh, khṿīshtan.*
Selfish, *khṿudgharaẓ.*
Sell (to), *furūkhtan (furūsh).*
Send (to), *firistādan, irsāl n:* (— for), *ṭalab dāshtan, khṿāndan.*
Sense, *ḥiss* (Ar. pl. *aḥsās*); *'aql, fahm, hūsh.*
Senseless, *bī-ḥiss, bī-havāss: bī-fahm.*
Sensible, *bā-hūsh, 'āqil, fahīm.*
Sensual, *nafsānī, shahvat-parast.*
Sensuality, *nafsāniyyat, shahvat-parastī.*
Sentence (gram.), *jumleh, faqareh:* (legal), *ḥukm, fatvā', faiṣal.*
Sentinel, *qarāvul, kashīkchī, pāsbān.*
Separate, *judā, 'alā'ḥaddeh.*
Separate (to), *judā k:.*
Separately, *judāgāneh, fardan fard.*
Separation, *mufāraqat, firāq, judāī.*
September, *ailūl.*
Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbareh, gūr.*
Seraglio, *andarūn, ḥaram.*
Sergeant, *vakīl.*
Sermon, *va'ẓ, mau'iẓeh.*
Serpent, *mār.*
Servant, *naukar, khādim, mulāzim.*
Serve (to), *khidmat k:.*
Service, *khidmat, khidmat-guẓārī.*
Session, *ijlās.*
Set (to), (of sun), *ghurūb n:, furū raftan.*
Several, *chand, chand tā, ba'ẓī.*
Severe, *sakht, shadīd.*
Severity, *sakhtī, shiddat.*
Sew (to), *dūkhtan (dūz).*
Sewer, *āb-rīz.*
Sex, *jins.*
Shade, Shadow, } *sāyeh.*
Shake (to), (intr.), *takān k:, junbīdan; larzīdan:* (trans.) *takān dādan, junbānīdan.*
Shame, *sharm, ḥayā, khajālat, sharmandagī:* (disgrace), *nang, rusvāī, 'ār.*
Shameless, *bī-sharm, bī-ḥayā.*
Shape, *shikl, ṣūrat, hai'at.*
Share, *qismat, bahreh.*
Share (to), *taqsīm k:, qismat k:* (intr.) *sharīk būdan.*
Sharp, *tīz, tund.*
Sharpness, *tīzī.*
Shatter (to), *pāreh pāreh k:.*
Shave (to), *tarāshīdan.*
Shawl, *shāl.*
Shear (to), *pashm burīdan.*
Sheath, *ghilāf.*
Shed *kappar.*
Shed (to), *rīkhtan (rīz).*
Sheep, *gūsfand, mīsh.*
Sheepfold, *'āghil (i gūsfand).*
Sheet, *chādur:* (paper) *varaq* (Ar. pl. *aurāq*).
Shell, *ṣadaf:* (of nut), *pūst, qishr.*
Shelter, *panāh, malja.*
Shepherd, *shubān.*
Shield, *sipar.*
Shine, *tābīdan.*
Ship, *kashtī, jahāz.*
Shocking, *haulnāk.*
Shoe, *kafsh:* (European) *arūsī.*
Shoot (to), *gulūleh andākhtan.*
Shop, *dukkān* (Ar. pl *dakākīn*).
Shore, *kinār, sāḥil* (Ar. pl. *savāḥil*).
Short, *kūtāh.*
Shot (small), *sāchmeh.*
Shoulder, *shāneh, dūsh, kitf* (Ar. pl. *aktāf*).
Shout, *bāng, ghirīv.*
Shout (to), *bāng zadan.*
Show, *tamāshā.*
Show (to), *namūdan (namāy), nishān dādan.*
Shrimp, *maigū.*
Shrine, *ziyārat-gāh, imām-zādeh, zāviyeh, mazār.*
Shroud, *kafan.*

Shrub, *būteh.*
Shun (to), *ijtināb n: az, parhīz k:.*
Shut (to), *bastan (band), bi-ham guẕāshtan.*
Sick, *bīmār, nā-khṿush, marīẓ:* (to be —), *ḥāl na dāshtan.*
Sickness, *maraẓ* (Ar. pl. *amrāẓ*), *bīmārī, nā-khṿushī; kisālat.*
Side, *pahlū: jānib, ṭaraf* (Ar. pl. *aṭrāf*), *sū.*
Siege, *muḥāṣareh.*
Sieve, *ghurbāl.*
Sigh, *āh.*
Sight, *naẓar, dīdār: bīnāī* (spectacle) *tamāshā.*
Sign, *nishān, ishāreh, 'alāmat, aṣar.*
Sign (to), *imẓā navishtan.*
Signal, *ishāreh, 'alāmat.*
Signature, *imẓā, ṣiḥḥeh.*
Signet, *khātam.*
Significance, *ma'nī, maṭlab* (Ar. pl. *maṭālib*): (importance) *ahammiyyat.*
Signify (to), *ma'nī dāshtan.*
Silence, *khāmūshī, sukūt.*
Silent, *khāmūsh, sākit.*
Silk, *abrīshum.*
Silly, *bī-hudeh: nādān, bī-fahm.*
Silver, *nuqreh:* (adj.) *nuqreh-i, sīmīn.*
Similar, *miṣl, mānand, yaksān.*
Similarity, *miṣāl, mushābahat.*
Simple, *basīṭ: bī-riyā, sādeh-dil.*
Simplicity, *sādeh-dilī.*
Simply, *maḥẓ, faqaṭ.*
Sin, *gunāh: quṣūr, taqṣīr.*
Sin (to), *gunāh k:.*
Since, *chūnkih, az bas kih, zānrū kih, zīrā kih:* (from time that), *az ān vaqt kih, az ḥīnī kih.*
Sincere, *khālis, ṣādiq, bī-riyā.*
Sincerity, *ikhlāṣ, ṣidq.*
Sinew, *pai, 'aṣab* (Ar. pl. *a'ṣāb*).
Sing (to), *sarāīdan: khṿāndan.*
Singer (musician), *muṭrib, mughannī.*
Single, *mufrad, yak, yagāneh; farīd, vāḥid.*
Singular (gram.), *mufrad:* (strange) *gharīb.*
Sink (to), *gharq sh:.*
Sinless, *bī-gunāh, ma'ṣūm.*
Sinner, *gunāh-kār.*
Sir, *āqā, Ṣāḥib.*
Sister, *khṿāhar, hamshīreh.*
Sit (to), *nishastan (nishīn): julūs n:*
Site, *vaẓ'.*
Size, *andāzeh, miqdār.*
Skating, *yakh-bāzī.*
Skein (of thread), *kilāfeh.*
Skiff, *zauraq.*
Skilful, *hunarmand, qābil, ḥāẕiq, zarang, zirak.*
Skill, *hunar, qābiliyyat.*
Skin, *pūst; charm, jild.*
Skin (to), *pūst kandan.*
Skirt, *dāman.*
Skull, *kāseh-yi sar, jumjumeh* (Ar. pl. *jamājim*).
Sky, *āsmān, falak* (Ar. pl. *aflāk*).
Slack, *sust, shul.*
Slackness, *sustī, fatrat.*
Slake (to), *nishāndan.*
Slander, *buhtān, tuhmat, ghībat.*
Slate, *lauḥ* (Ar. pl. *alvāḥ*).
Slave, *bandeh, ghulām.*
Slavery, *bandagī, 'ubūdiyyat.*
Slay (to), *kushtan, bi-qatl rasānīdan.*
Sledge, *kāliskeh-yi barfī.*
Sleep, *khṿāb, naum, manām.*
Sleep, *khṿābidan, khṿāb raftan, dar khṿāb būdan.*
Sleeve, *āstīn.*
Slender, *nāzuk, bārīk.*
Slide (to), *laghzīdan.*
Slipper, *pāpūsh.*
Slippery, *laghzandeh.*
Slowly, *kund, yavāsh, āhisteh.*
Small, *khṿurd, kūchik: rīzeh.*
Smallpox, *ābileh.*
Smart, *zarang;* (pain) *dard, alam* (Ar. pl. *ālām*).
Smash (to), *shikastan (shikan).*
Smell (to), *shamīdan, shanīdan.*
Smell, *būy.*
Smile, *tabassum.*
Smile (to), *tabassum k:*
Smite (to), *zadan (zan).*
Smith, *āhingar.*

Smoke, *dūd.*
Smoke (to), *kashīdan.*
Smooth, *hamvār, ṣāf.*
Smother (to), *khafeh k:*
Snake, *mār.*
Snare, *taleh, dām.*
Sneeze *'aṭseh.*
Sneeze (to), *'aṭseh zadan (kardan).*
Snipe, *nūkdarāz.*
Snore (to), *khurkhur k:.*
Snout, *pūz.*
Snow, *barf.*
Snow (to), *barf āmadan (bārīdan).*
Snuff, *nushūq.*
So, *chinīn, badīn ṭaur: bi-nau' -ī kih.*
Soap, *ṣābūn.*
Society, *mu'āsharat, ṣuḥbat:* (company), *anjuman, sharākat.*
Socks, *jurāb.*
Sod, *kulūkh.*
Soft, *narm, nāzuk: mulāim.*
Sojourn, *iqāmat, tavaqquf.*
Solace, *tasallī, dil-āsāī.*
Solar, *shamsī.*
Solder (to), *qal' k:, laḥīm k:*
Soldier, *sarbāz, sipāhī.*
Solitary, *tanhā.*
Solitude, *khalvat.*
Solve (to), *ḥall k:.*
Some, *chand, ba'ẓī: qadrī.*
Son, *pisar, valad* (Ar. pl. *aulād*).
Song, *surūd.*
Soon, *zūd.*
Sop, *luqmeh.*
Sorcerer, *jādūgar, sāḥir.*
Sorcery, *jādū, jādūgarī, siḥr.*
Sorrow, *gham, andūh, ḥuzn, diltangī.*
Sorrow, *ghamgīn, ghamnāk, ḥazīn, maḥzūn, dilgīr, diltang.*
Sort, *qism* (Ar. pl. *aqsām*), *nau'* (Ar. pl. *anvā'*), *qabīl.*
Soul, *rūḥ* (Ar. pl. *arvāḥ*): *jān.*
Sound, *āvāz, ṣadā, ṣaut:* (adj.) *durust, ṣaḥīḥ:* (— sleep) *girān, sangīn.*
Sound (to), *navākhtan, zadan.*
Soup, *shūrvā, āb-gūsht.*
Sour, *turush.*
Source, *aṣl* (Ar. pl. *uṣūl*), *maṣdar, mabdā, yanbū'* (Ar. pl. *yanābī'*), *manba'.*
South, *junūb.*
Souvenir, *yādgār.*
Sovereign, *sulṭān* (Ar. pl. *salāṭīn*), *pādshāh:* (money) *līreh.*
Sovereignty, *salṭanat, pādshāhī.*
Sow (to), *kāshtan (kār).*
Sower, *kārandeh, bazrgar.*
Space, *fāṣileh:* (time), *muddat.*
Spacious, *vasi', farākh.*
Spade, *bīl.*
Span, *vajab.*
Sparing, *kam-kharj.*
Spark, *sharāreh, ātash-pāreh.*
Sparrow, *gunjishk.*
Speak (to), *guftan (gūy), ḥarf zadan, sukhan rāndan.*
Speaker, *qāil, gūyandeh.*
Spear, *naizeh.*
Special, *khāṣṣ, makhṣūṣ.*
Specially, *khuṣūṣan, 'ala'lkhuṣūṣ.*
Species, *nau'* (Ar. pl. *anvā'*), *jins, qism.*
Speck, *lakkeh.*
Spectacle, *tamāshā.*
Spectacles, *'ainak.*
Speech, *kalām, guftār: nuṭq, tanaṭṭuq, khaṭāb.*
Speed, *sur'at, shitāb, ta'jīl, 'ajaleh, tundī.*
Spell (to) *imlā k:.*
Spelling, *imlā.* [*talaf n:*
Spend (to), *kharj k:, ṣarf k:,*
Spice, *adviyyeh.*
Spider, *'ankabūt.*
Spill (to), *rīkhtan (rīz).*
Spin (to), *rīshtan (rīs), rīsīdan.*
Spinach, *isfināj.*
Spire, *manār, manāreh.*
Spirit, *rūḥ* (Ar. pl. *arvāḥ*); (courage), *dilīrī, shujā'at:* (liquor), *'araq:* (Holy Spirit), *Rūḥu'l Qudus.*
Spiritual, *rūḥānī.*
Spirituality, *rūḥāniyyat.*
Spit (instrument), *sīkh.*
Spit (to), *tuf zadan.*
Spite, *kīneh, bad-khvāhī:* (in spite of), *bā vujūdī kih, biraghm i 'anf.*

Spittle, *tuf, āb i dahān.*
Splendour, *raunaq, jalveh.*
Split (to), *shikāftan.*
Spoil (to), *ẓāyi' k:*, (pillage), *ghārat n:.*
Sponge, *abr, isfanj.*
Sponsor, *ẓāmin.*
Spoon, *qāshuq.*
Sport, *bāzi, tafarruj: shikār.*
Sportsman, *shikār-chi.*
Spot (mark), *lakkeh*: (place), *jāy.*
Spotless, *bi-dāgh, bi-'aib.*
Spout, (on roof), *nāv-dān.*
Spread (to), (trans.), *gustardan, pahn k:, parākandeh k:, pāshidan:* (circulate), *intishār dādan*: (intr.), *shuyū' yāftan, intishār yāftan.*
Spring (season), *bahār*: (of watch), *fanar*: (water), *chashmeh.*
Spring up (to), *jastan (jah), sar zadan; rūidan; jūshidan.*
Sprout (to), *nimuvv k:, rūidan.*
Spur, *mihmīz.*
Spur (to), *mihmīz zadan, bar angīkhtan.*
Spurious, *qullābi, qalb, maghshūsh.*
Spy, *jāsūs.*
Squadron, *dasteh.*
Square, *murabba', chahār-gūsheh*: (city); *maidān, chahār-sū.*
Squeak (to), *mikh-mikh k:.*
Squeeze (to), *afshurdan (afshār), chalāndan.*
Stable, *tavileh, ākhūr.*
Staff, *'aṣā.*
Stag, *gavazn, marāl.*
Stage (on journey), *manzil* (Ar. pl. *manāzil*).
Stain, *lakkeh, dāgh.*
Staircase, *pilleh.*
Stale (food), *bayāt, shab-māndeh.*
Stalk, *sāq, sāqeh.*
Stallion, *naryān.*
Stammer, *lukneh k:.*
Stamp (postage), *tamr.*
Stand (to), *istādan, pā shudan.*
Standard (flag), *'alam, livā, bairaq.*
Star, *sitāreh, najm* (Ar. pl. *nujūm*).
Starch, *nishasteh.*
Stare (to), *nik nigaristan, chashm dūkhtan.*
Start, *ravāneh sh:, kūch k:, ḥarakat k:, rāh uftādan.*
State, *ḥāl, ḥālat, aḥvāl* (Ar. pl. of *ḥāl*) *kaifiyyat:* (nation), *daulat* (Ar. pl. *duval*).
Statement, *qaul, sukhan; tauẓīḥ.*
Station, *makān, jāy: martabeh.*
Statue, *mujassameh.*
Stature, *qadd, qāmat.*
Statute, *qānūn* (Ar. pl. *qavānīn*).
Stay (to), *māndan.*
Stead (in-), *bi-'avaẓ; bi-jā-yi.*
Steadfast, *ustuvār, pāyadār, rāsikh, ṣābit, bar-qarār.*
Steal (to), *duzdīdan, duzdi k:, sarqah (sariqeh) k:.*
Steam, *bukhār.*
Steamer, *kashti-yi bukhār.*
Steed, *asb, markab.*
Steel, *fūlād.*
Steep, *sarāzir, part* (vulg.).
Steep (to), *khisānīdan, tar kardan.*
Stench, *bū-yi bad, gand, 'ufūnat.*
Step, *qadam* (Ar. pl. *aqdām*): (stair), *darajeh, pilleh.*
Stern (adj.), *muta'abbis:* (of ship) *tafar, avākhir.*
Steward, *nāẓir.*
Stewardship, *naẓārat.*
Stick, *chūb-dast.*
Stick (to), (intr.), *chasbīdan, paivastan, mulḥaq būdan*: (trans.), *chasbānīdan, mulḥaq s:.*
Stiff, *sakht, khushk, sift.*
Stiffnecked, *gardan-kash, sarkash.*
Still (adj.), *sākit, sākin, āsūdeh, ārām:* (till now), *hanūz, tā ḥāl.*
Stimulate (to), *bar angīkhtan, taḥrīk n:.*
Sting, *nish*: (to sting), *nish zadan.*
Stink (to), *gandīdan, muta'affin būdan.*

Stir (to), (intr.), *ḥarakat k*:: (trans.) *junbānidan, junbish dādan, bar ham zadan, bar angīkhtan.*
Stirrup, *rikāb.*
Stockings, *jurāb.*
Stomach, *mi'deh; shikam* (belly).
Stone, *sang:* (of fruit), *khasteh, hasteh, tulkeh.*
Stone (to), *sangsār n:*
Stoop (to), *kham shudan.*
Stop (to), (intr.), *istādan, vā istādan (īst)*: (trans.), *bāz (vā) dāshtan, māni' shudan.*
Store, *ẕakhīreh*: (— house) *makhzan, anbār.*
Stork, *laqlaq.*
Storm, *ṯūfān*: (in war) *yūrish, ḥamleh, hujūm.*
Storey, *ṯabaqeh, martabeh.*
Story, *ḥikāyat, qiṣṣeh* (Ar. pl. *qiṣaṣ*), *naql.*
Stout, *qavī, tanūmand*: *farbih.*
Stove, *bukhārī.*
Straight, *rāst, mustaqīm.*
Strait, *tangrāh.*
Strange, *gharīb*; *badī'.*
Stranger, *gharīb* (Ar. pl. *ghurabā*), *ajnabī.*
Strangle (to), *khafeh k*:
Strap, *tasmeh, charm.*
Straw, *kāh.*
Strawberry, *tūt i farangī.*
Stream, *jūy, jūb* (vulg.); *sail.*
Street, *kūcheh, rāh.*
Strength, *quvvat, tavānāī.*
Strengthen (to), *qavī sākhtan, mustaḥkam s*:
Stress, *ta'kīd.*
Stretch (to), *darāz k*:, *kashīdan.*
Strife, *nizā', munāza'at.*
Strike (to), *zadan (zan).*
String, *nakh, rismān; tār.*
Strip (to), *bīrūn k*:, *kandan (libās), lukht k*: (vulg.)
Stripe, *ẓarb*: *khaṯṯ.*
Strive (to), *kūshīdan, kūshish k*:, *jadd va jahd n*: (contend), *nizā' k*:, *mujādaleh n*:, *jangīdan.*
Stroll, *gardish, tafarruj.*
Strong, *qavī, tavānā, zūrāvar.*
Struggle, *kashmakash.*
Stubborn, *khudsar, sarkash, mu'ānid.*
Student, *muta'allim; ṯālib* (Ar. pl. *ṯalabeh, ṯullāb*).
Study, *dars, ta'allum, dirāsat.*
Stuffing *ḥashv.*
Stumble (to), *laghzīdan.*
Stumbling-block, *sang i taṣādum.*
Stupid, *bī-fahm*; *aḥmaq, ablеh.*
Stupidity, *ablahī, ḥimāqat.*
Stupor, *ghash.*
Stutter (to), *lukneh k*:.
Style, *'ibārat.*
Subdue (to), *muṯī' sākhtan.*
Subject (matter), *maṯlab* (Ar. pl. *maṯālib*), *mauẓū'*: (of king), *ra'iyyat* (Ar. pl. *ra'āyā*) *tabī'.*
Subjunctive, *mashrūṯ, muqayyad.*
Sublime, *'ālī, rafī'.*
Sublimity, *'uluvv, rif'at.*
Submission, *inqiyād, iṯā'at, ibtihāl, ẓarā'at.*
Submit (to), *muṯī' sh*:, *farmān burdan.*
Subsistence, *guẕrān, zindagānī.*
Substance, *jauhar*: *aṣl i maṯlab.*
Substantive, *ism i ẕāt.*
Suburbs, *navāḥī, savād.*
Succeed (to), *kāmyāb sh*:.
Successor, *jāy-nishīn, khalaf* (Ar. pl. *khulafā*).
Succinct, *mukhtaṣar.*
Succour, *madad, kumak, i'ānat, yārī.*
Such, *chinān, chinīn, hamchinān.*
Suck (to), *makīdan.*
Sudden, *nāgahān.*
Suddenly, *daf'atan, baghtatan, nāgāh.*
Suet, *pīh.*
Suffer, *alam kashīdan, dard dīdan (kashīdan)*: *taḥammul n*:, *mutaḥammil būdan*: (permit) *guẕārdan, iẕn dādan.*
Suffering, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).
Sufficiency, *kifāyat.*
Sufficient, *bas, kāfī, vāfī.*
Sugar, *shakar,* (lump sugar) *qand*: (sugar cane) *nai yi shakar.*

Suicide, *qatl i nafs i khvud.*
Suit (of clothes), *dast i libās*: (law —) *murāfa'eh.*
Suit (to), *bi-kār (bi-dard) khvurdan, farākhvur āmadan.*
Suitable, *munāsib, shāyisteh, bi-jā.*
Suite, *khadam va ḥasham.*
Sulphur, *gūgird.*
Sultan, *sulṯān* (Ar. pl. *salāṯīn*).
Sum (of money), *mablagh.*
Summer, *tābistān*: (— residence) *yailāq.*
Summit, *qulleh, sar.*
Summons (written), *iḥẓār.*
Sun, *khvurshid, shams.*
Sunshine, *āftāb.*
Sunday, *yakshanbeh.*
Superior, *fāiq, a'lā', afẓal.*
Superlative degree, *tafẓīl.*
Supper, *shām*: (Lord's Supper) *'ashā-yi Rabbāni.*
Supplication, *iltimās, istid'ā, mas'alat, ibtihāl.*
Suppose (to), *farẓ k:, qiyās k:, pandāshtan.*
Sure, *yaqīn, muḥaqqaq.*
Surety, *ẓāmin: ẓamānat.*
Surface, *ṣafḥeh, saṯḥ, rūy.*
Surgeon, *jarrāḥ.*
Surgery, *jarrāḥī.*
Surname, *kunyeh*: *laqab* (Ar. pl. *alqāb*).
Surpass (to), *sibqat burdan bar.*
Surprise, *'ajab, ta'ajjub, dihshat, ḥairat.*
Surprise (to), *bi-ḥairat andākhtan*: (to be surprised), *ta'ajjub n: (dāshtan).*
Surrender (to), (trans.) *taslīm n:, sipurdan (sipār), ḥavāleh k:.*
Surround (to), *daur i—rā giriftan.*
Surroundings. *aṯrāf* (Ar. pl. of *ṯaraf*), *navāḥī* (Ar. pl. of *nāḥiyeh*).
Suspicion, *shubheh, shakk, shāyibeh.*
Suspicious, *bad-gamān*: *pur-shubheh.*
Sustenance, *qūt, ghaẕā*; *guẕrān.*
Swallow, *parastū.*
Swallow (to), *bal'idan, furū burdan, bal' namūdan.*
Swamp, *mashileh, lajan-zār.*
Swan, *ghau.*
Sway, *ḥukm-rānī, farmān-farmāī. riyāsat.*
Swear (to), *qasam (saugand) khvurdan.*
Sweat, *'araq.*
Sweep, *jārūb k:, rūftan (rūb).*
Sweet, *shīrīn.*
Sweets, *shīrīnī.*
Sweetness, *shīrīnī.*
Swell (to), *bād k:.*
Swelling, *varam.*
Swift, *tund, zūd, tīzrau.*
Swiftness, *tundī, zūdī, sur'at.*
Swim (to), *shinā (shināvarī) k:.*
Swindle (to), *farīftan (farīb), gūl zadan.*
Swine, *khūgān, khanāzir* (Ar. pl. of *khinzīr*).
Swoon, *ghash.*
Sword, *shamshīr, saif* (Ar. pl. *suyūf*).
Syllable, *juz' i lafẓ.*
Symbol, *'alāmat.*
Sympathetic, *bā-riqqat, mushfiq.*
Sympathy, *riqqat, shafaqat.*
Symptom, *'alāmat, aṣar* (Ar. pl. *āṣār*).
Synagogue, *kanīseh* (Ar. pl. *kanāis*).
Synod, *majlis.*
Syntax, *naḥv.*
Syringe, *āb-duzdak.*
System, *intiẓām, naẓm.*

Table, *mīz.*
Tablecloth, *sufreh, khvān.*
Tablet, *lauḥ* (Ar. pl. *alvāḥ*).
Tail, *dum, dunbāl.*
Tailor, *khayyāṯ.*
Take (to), *giriftan (gīr)*; (away), *bar dāshtan*: (— care) *bar ḥaẕar būdan, khabar dāshtan.*
Tale, *qiṣṣeh* (Ar. pl. *qiṣaṣ*), *ḥikāyat, dāstān.*
Talent, *faẓilat, khaṣlat* (Ar. pl. *khiṣāl*): *firāsat.*
Talisman, *ṯilism.*
Talk (to), *ḥarf zadan, sukhan rāndan, guftugū k:.*
Tall, *buland-qadd.*

Tallow, *pīh.*
Talon, *chang, changāl.*
Tambourine, *dāireh.*
Tame, *rām, khānagī.*
Tank, *hauz, āb-anbār.*
Tape, *navāreh.*
Tar, *qīr.*
Tarantula, *rutail.*
Target, *hadaf, nishāneh.*
Tariff, *nirkh*
Tartar, *Tātār.*
Taste, *mazeh; zauq, zāiqeh*: (good —) *salīqeh.*
Taste (to), *chashīdan, mazeh giriftan.*
Tavern, *sharāb-khāneh.*
Tax, *bāj:* (taxes), *māliyāt.*
Tea, *chāhī, chāī.*
Teach (to), *āmūzānīdan, ta'līm dādan.*
Teacher, *mu'allim, ustād.*
Teapot, *qūrī.*
Tear, *ashk.*
Tear (to), *darīdan, chāk kardan.*
Telegram, *talagrāf.*
Telegraph, *talagrāf*: (to —) *talagrāf zadan.*
Telegraphist, *talagrāfchī.*
Telescope, *dūr-bīn.*
Tell (to), *guftan, ittilā' dādan, muttali' s:.*
Temper, *mizāj, khūy, tab', tabī'at.*
Temperance, *i'tidāl, parhīz.*
Tempest, *tūfān.*
Temple, *quds, haikal.*
Temporary, *muvaqqat.*
Tempt (to), *tajribeh k:, āzmāish n:.*
Temptation, *tajribeh, āzmāish.*
Tenant, *musta'jir.*
Tender, *narm, mulāim.*
Tenderness, *narmī, mulāyimat.*
Tenet, *'aqīdeh* (Ar. pl. *'aqāid*).
Tense (gram.), *zamān.*
Tent, *khaimeh, chādur.*
Tepid, *shīrgarm.*
Termination, *ākhir, itmām, 'āqibat, anjām.*
Terrace, *sakkū.*
Terrible, *haulnāk, hāil, muhīb.*
Terrify (to), *tarsānīdan.*
Territory, *marz o būm, mulk.*
Terror, *haul, dihshat, nihīb, haibat.*
Testament, *vasiyyat-nāmeh*: (Old T.), *'ahd i 'atīq,* (New T.) *'ahd i jadīd.*
Testify (to), *shahādat dādan.*
Testimony, *shahādat, gavāhī.*
Text (of book), *matn:* (verse), *āyeh.*
Than, *az.*
Thank (to), *shukr k:, tashakkur n:.*
Thanks, *shukr.*
Thanksgiving, *shukr-guzārī.*
That, *ān: kih.*
Thaw (to), *āb shudan.*
Theft, *duzdī, sarqeh* (*sariqeh*).
Then, *pas, āngāh, ba'd az ān: dar ān sūrat, az ān jihat.*
Thence, *az ānjā: az ān sabab: az ān zamān.*
Theology, *hikmat i rūhānī.*
Theory, *qiyās, hads.*
There, *ānjā.*
Therefore, *lihāzā, banā bar ān, az ān jihat.*
Thermometer, *garmā-namā.*
Thick, *kuluft.*
Thief, *duzd, sāriq.*
Thigh, *rān.*
Thimble, *angushtāneh.*
Thin, *lāghir: bārīk.*
Thing, *chīz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).
Think (to), *fikr* (*tafakkur, ta'ammul, khiyāl*) *kardan* (about, *dar*): (fancy) *gamān k:* (*burdan*), *ingāshtan* (*ingār*), *pandāshtan* (*pandār*), *dānistan* (*dān*).
Thirst, *tishnagī, 'atash.*
Thirsty, *tishneh.*
Thistle, *kangar khasak.*
Thither, *bi-ānjā, ānjā.*
Thorn, *khār.*
Thorny, *khār-dār, pur-khār.*
Thorough, *kāmil, tāmm, tamām.*
Thoroughbred, *asīl.*
Though, *agarchih, harchand kih, bā vujūdī kih.*
Thought, *fikr, tafakkur, khiyāl, ta'ammul, ra'i.*
Thoughtless, *bī-fikr.*
Thread, *nakh, rishteh, rismān.*
Threat, *tahdīd, va'īd.*

Threaten (to), *tahdīd, n:.*
Threshing-floor, *kharman-gāh.*
Threshold, *āstāneh.*
Thrice, *sih bār, sih martabeh, sih daf'eh.*
Throat, *galū, ḥalq.*
Throne, *takht, sarīr.*
Through, *az, az rāh i; bi, bi-vasīleh-yi.*
Throw (to), *andākhtan (andāz), afkandan.*
Thumb, *shast, ibhām.*
Thunder, *ra'd.*
Thunderbolt, *ṣā'iqeh.*
Thursday, *panj-shanbeh.*
Thus *chinīn, badīn ṭaur.*
Tide (flood-), *madd*: (ebb-) *jazr.*
Tidings, *khabar* (Ar. pl. *akhbār*), (glad —), *muždeh.*
Tidy, *jā bi-jā.*
Tidy (to), *jā bi-jā kardan.*
Tie (to), *bastan* (*band*).
Tiger, *babr.*
Tight, *tang, muḥkam, sift.*
Tile, *kāshī.*
Till, *tā, ḥattā'*: *tā vaqtī kih.*
Timber, *chūb.*
Time, *vaqt* (Ar. pl. *auqāt*), *zamān* (Ar. pl. *azmaneh*): *zamāneh; ḥīn, hingām*: (leisure), *furṣat.*
Timid, *tarsān, kam-dil, khāif.*
Timidity, *tārs, kamdilī, khauf.*
Tin, *ḥalabī.*
Tin-opener, *ḥalabī-bur.*
Tinder, *qau.*
Tiny, *kūchik, khvurd, kūchūlī* (vulg.).
Tip, *sar, nauk.*
Tipsy, *makhmūr, mast.*
Tired, *khasteh.*
Tithe, *'ushr, dahyak.*
Title, *laqab* (Ar. pl. *alqāb*); (of book) *'unvān*: (claim), *iddi'ā.*
To, *bi.*
Toast, *nān i birishteh.*
Tobacco, *tūtūn*: (coarse) *tanbākū.*
To-day, *amrūz.*
Toe, *angusht i pāy.*
Together, *bā-ham, hamrāh.*
Toil, *miḥnat.*
Token, *ishāreh, 'alāmat.*
Toll, *rāh-dārī.*
Tomato, *badinjān i farangī.*
Tomb, *qabr* (Ar. pl. *qubūr*), *maqbareh.*
To-morrow, *fardā: bāmdādān.*
Tone, *ṣadā, navā.*
Tongs, *anbur.*
Tongue, *zabān, lisān* (Ar. pl. *alsaneh*): (of fire), *zabāneh.*
Too (much), *ziyād:* (also) *nīz, ham.*
Tool, *ālat.*
Tooth, *dandān*: (of saw etc.) *dandāneh.*
Toothbrush, *misvāk.*
Top, *sar, qulleh.*
Topaz, *zabarjad, yāqūt i zard.*
Topsy-turvy, *sar-nigūn, vāžgūn.*
Torch, *mash'al.*
Torment, *'aẕāb.*
Torment (to) *āzurdan (āzār), 'aẕāb n:.*
Torrent, *sail, sailāb.*
Tortoise, *lāk-pusht.*
Tossing (of waves) *talāṭum.*
Total, *majmū', jam', jumleh.*
Totally, *tamāman, kulliyyatan.*
Touch (to), *lams n:, dast burdan.*
Touchstone, *mi'yār, 'iyār.*
Towards, *bi-ṭaraf* (*sū*) *i.*
Towel, *dastmāl.*
Tower, *burj.*
Town, *qaryeh: shahr.*
Toy, *bāzīcheh.*
Trace, *surāgh, aṣar* (Ar. pl. *āṣār.*
Trade, *tijārat, kharīd va farūsh.*
Trade (to), *tijārat n:.*
Trader, *tājir* (Ar. pl. *tujjār*): *bāzārgān.*
Tradition, *ḥadīṣ* (Ar. pl. *aḥādīṣ*), *khabar* (Ar. pl. *akhbār*); *rivāyat* (Ar. pl. *ravāyā*): *tavātur.*
Traffic, *āmad o shud*: (trade) *tijārat.*
Train, *kāliskeh-yi bukhārī.*
Traitor, *khāin.*
Transcribe, *naql k:.*
Transgress, *tajāvuz n: az.*
Transitive (verb), *fi'l i muta'addī.*
Translate, *tarjumeh k:.*
Translation, *tarjumeh.*

Translator, *mutarjim, tarjumān.*
Transmigration, *tanāsukh, maskh.*
Transport, *naql*: (delight), *vajd.*
Trap, *dām, taleh.*
Trappings, *yarāq.*
Travail, *dard i zih.*
Travel (to), *safar k*:.
Traveller, *musāfir: sayyāḥ.*
Traverse, *ṭai k*:.
Tray, *sini.*
Treacherous, *khāin, bi-vafā, ghaddār.*
Treachery, *khiyānat, bi-vafāi.*
Treasure, *ganj, khazāneh, khazineh.*
Treatise, *risāleh.*
Treaty, *'ahd*: (document), *'ahd-nāmeh.*
Tree, *darakht, shajareh* (Ar. pl. *ashjār*).
Tremble (to), *larzidan,*
Trench, *khandaq.*
Trial, *āzmāish.*
Tribe, *ṭāifeh* (Ar. pl. *ṭavāif*), *qaum* (Ar. pl. *aqvām*): *qabileh* (Ar. pl. *qabāil*): *il* (pl. *ilyāt*).
Tribunal, *maḥkameh.*
Tribute, *bāj.*
Trickle (to), *chakidan.*
Trinity, *taslis i aqdas.*
Troop, *dasteh, risāleh.*
Troops, *lashkar, 'asākir, qushūn.*
Trot (to), *lukkeh raftan, yūrtmeh raftan.*
Trouble, *zaḥmat, taṣdi', aẓiyyat, iẓṭirāb.*
Troubled, *muẓṭarib*: (water) *mukaddar.*
Troublesome, *muzāḥim, muṣaddi'*: *mushkil.*
Trousers, *shalvār, zir-jāmeh.*
Trousseau, *jahāz.*
Trout, *qizil-āleh.*
True, *rāst, ḥaqiqi.*
Truly, *bi-durusti, fi'lḥaqiqeh.*
Trumpet, *karranā, būq, ṣūr, shaipūr.*
Trunk (tree-), *taneh yi darakht*: (box), *ṣandūq*: (elephant's) *khurṭūm.*
Trust, *i'timād, i'tiqād*: (in God) *tavakkul.*
Trust (to) *i'timād* etc. *n*: *bar.*
Truth, *rāsti, ḥaqq, ḥaqiqat, ḥaqqiyyat, ṣidq.*
Try (to), *kūshidan, kūshish k*:, *sa'i n*:; *tajribeh k*:, *āzmūdan* (*āzmāy*), *imtiḥān k*:
Tube, *lūleh.*
Tuesday, *sih-shanbeh.*
Tulip, *lāleh.*
Tumbler, *shisheh, finjān.*
Tumour, *dunbal.*
Tumult, *hangāmeh, ightishāsh, shūrish, shulūk* (vulg.).
Tune, *navā, āhung.*
Tunic, *qabā.*
Turban, *'amāmeh.*
Turk, *Turk* (Ar. pl. *atrāk*).
Turkey (country), *mulk i Rūm*: (bird), *bū-qalamūn.*
Turn, *naubat, passā* (vulg.).
Turn (to), (intr.) *gardidan, bar gardidan, gardish* (*daur*) *k*:: (trans.), (*bar*) *gardānidan.*
Turner, *kharrāṭ.*
Turnip, *shalgham.*
Turnscrew, *āchār.*
Turquoise, *firūzeh.*
Turtle, *sang-pusht*: (-dove) *qumri.*
Tutor, *laleh*; *mu'allim.*
Twice, *do daf'eh, do martabeh.*
Twilight, *shafaq.*
Twin, *tau'am.*
Twine, *rismān.*
Twinkle (to), *darakhshidan* (*durukhshidan*).
Tyranny, *ẓulm, ta'addi, satam.*
Tyrant, *ẓālim, satamkār.*
Tyro, *mubtadi.*

Ugliness, *zishti.*
Ugly, *zisht, bad-manẓar, bad-gil.*
Umbrella, *chatr.*
Unanimity, *yagānagi, ittiḥād, ittifāq.*
Unanimous, *yakdil, muttafiq, muttaḥid.*
Unawares, *nāgāh.*
Unbelief, *kufr*: *bi-imāni.*
Unbeliever, *kāfir* (Ar. pl. *kuffār*), *bi-din, bi-imān.*
Uncircumcised, *nā-makhtūn.*

Uncle (paternal), *'amm, 'ammū*: (maternal), *khāl, khālū, dāi* (vulg.).
Unclean, *nā-pāk, najis*: *chirk, chirkin*.
Uncleanness, *nāpāki, najāsat*: *chirk*.
Under, *zir, pāin, taht*.
Underneath, *zir, pāin*.
Understand (to), *fahmidan, idrāk n:, multafit sh*:
Understanding, *'aql, fahm, idrāk*: (agreement), *ittifāq*.
Undoubtedly, *bi-shakk, bi-shubheh*.
Undress (to), *rakht (libās) birūn k:, kandan*.
Unequalled, *bi-misāl, bi-nazir*.
Unexpectedly, *nāgahān*.
Unfaithful, *bi-vafā, namak-harām*.
Unfortunate, *bad-bakht*.
Ungodly, *bidin*.
Ungrateful, *nā-sipās, haqq nā-shinās*.
Unhappiness, *dil-tangi, dil-giri*.
Unhappy, *dil-tang, dil-gir, musta-mand, malūl*.
Uniform, *libās i nizāmi*.
Union, *ittihād*.
Unite (to), *paivastan*.
Unity, *yagānagi, ittihād*.
Universal. *jāmi', kulli*.
Universe, *'ālam, jahān, jumleh-yi kāināt*.
University, *daru'l-ulūm, madra-seh*.
Unjust, *bi-insāf, zālim*.
Unlearned, *ummi, bi-savād*.
Unleavened, *fatiri*.
Unless, *agarneh, varneh, illā, magar, juz in kih*.
Unlucky, *badbakht*.
Unmarried, *'azab, mujarrad, ghair i muzavvaj*.
Unmeaning, *bi-ma'ni, bi-hudeh*.
Unmerciful, *bi rahm, bi-muruvvat*.
Unofficial, *ghair i rasmi*.
Unpaid, *muft, majjānan*.
Unpalatable, *nā-guvār, bad-ma-zeh*.
Unpleasant, *nā-pasand, ghair i maqbūl*.
Unprofitable, *bi-fāideh, ghair i mufid*.
Unripe, *nā-ras, nā-rasideh*.
Unspeakable, *mā lā kalām*.
Unstable, *bi-qarār*.
Unsuccessful, *nā-kāmyāb, mah-rūm*.
Unsuitable, *nā-shāyisteh, nā-munāsib*
Untie, *hall k:, vā kardan*.
Until, *tā: tā ān kih; hattā' ān kih*.
Untrue, *durūgh. nā-rāst, kāzib*.
Untruth, *durūgh, kizb*.
Unwary, *ghāfil, bi-ihtiyāt*.
Unwell (to be) *hāl na dāshtan, kisālat dāshtan, nā-khvush b:*.
Unwholesome, *nā-guvāreh*.
Unwise, *nā-dān, bi-fahm*.
Unworthy, *nā-lāiq*.
Up, *bālā*.
Upon, *bar, bar bālā, bar sar, rū-yi*.
Upside down, *vāzgūn, zir-zabar, sarnigūn*.
Upwards, *bālā*.
Urgency, *zarūrat, luzūm; aham-miyyat*.
Urgent, *lāzim, zarūr; ahamm*.
Usage, *ma'mūl, rasm* (Ar. pl. *rusūm*), *'ādat*: *sulūk*.
Use, *isti'māl: fāideh, masraf*: (to be of —) *bi-kār āmadan, bi-kār khvurdan, bi-dard khvur-dan*.
Use (to), *isti'māl k:, bi-kār bur-dan*: (be in habit of) *'ādi būdan, 'ādat dāshtan*.
Useful, *mufid, bi-kār*.
Useless, *bi-fāideh, bi-masraf*.
Usual, *ma'mūl, ma'mūli*.
Usually, *'umūman*.
Utility, *fāideh, manfa'at*.
Utter, *talaffuz dādan*.
Utterance, *talaffuz*.
Utterly, *tamāman, kullan, kul-liyyatan, kāmilan*.

Vacant, *khāli*.
Vaccination, *ābileh-kūbi*.
Vaccinate (to), *ābileh kūbidan*.
Vague, *mushtabih, maghshūsh*.

Vain (fruitless), *bāṭil, bi-fāideh, 'abaṣ*: (conceited), *khvudpasand, maghrūr*: (in vain), *'abaṣ, bāṭilan*.
Valet, *pīsh-khidmat*.
Valiant, *dilīr, shujā'*.
Valid, *bar-qarār, ṣaḥīḥ*.
Valley, *darreh, julgeh, vādī*.
Valour, *dilīrī, shujā'at, mardānagī*.
Valuable, *bīsh-qaimat, girān-bahā, girān-māyeh, qaimat-dār*.
Value, *qaimat, arzish, bahā*: (use), *maṣraf, fāideh*.
Value (to), *qaimat guftan*: (esteem), *qadr dānistan: ghanīmat shamurdan* (*dānistan*).
Van (of army), *ṭalāyeh*.
Vanguard, *muqaddamatu'l jaish*.
Vanish (to), *ghāib sh*:. *nā-padīd āmadan*.
Vanity (uselessness), *buṭlān, baṭālat*: (conceit), *ghurūr, takabbur, khvud-pasandī*.
Vanquish (to), *ghālib sh*:, *ghalabeh yāftan bar*.
Vapour, *bukhār*.
Variance, *ikhtilāf*.
Variegated, *gūnāgūn, rangārang, mulavvan*.
Various, *mutafarriq, mukhtalif*.
Varnish, *raughan i kamān*.
Varnish (to), *raughan zadan*.
Vary (to), *tafāvut dāshtan* (*bā*, from).
Vase, *ẓarf* (Ar. pl. *ẓurūf*).
Vast, *a'ẓam, bī-andāzeh*.
Vault, *ṭāq*; *gabbeh*.
Vaunt (to), *gilāf guftan, lāf zadan, fakhr k*:.
Veal, *gūsht i gūsāleh*.
Vegetables, *sabzijāt, tarakārī*.
Vehemence, *tundī*.
Veil, *rū-band, chādur, izār*: *ḥijāb, niqāb*.
Vein, *rag, 'irq* (Ar. pl. *'urūq*).
Velocity, *tundī, zūdī, sur'at*.
Velvet, *makhmal*.
Venerable, *muḥtaram, mukarram, girāmī*.
Venerate (to) *muḥtaram* etc. *dāshtan*.
Veneration, *iḥtirām, ikrām, ḥurmat*.
Vengeance, *intiqām*.
Venison, *gūsht i āhū*.
Venom, *zahr, samm*.
Venomous, *zahr-dār*.
Venture (to), *iqdām n*:, *zahreh k*:, *jur'at k*:, *jasārat varzīdan*.
Venturesome, *jasūr*.
Venus (planet), *zuhreh*.
Verandah, *aivān*.
Verb, *fi'l*.
Verbally, *zabānī*: *lafẓan*.
Verdigris, *zangār*.
Verge, *lab, dam*: (on verge of) *mushrif i bi*.
Vermicelli, *rishteh*.
Vermin, *jānivar*.
Verse (poetry), *shi'r* (Ar. pl. *ash'ār*), *naẓm*: *bait* (Ar. pl. *abyāt*): (of a song) *band*.
Version, *tarjumeh*.
Vertige, *sar-gardānī*.
Very, *khailī, bisyār*.
Vest, *qaftān*.
Vestige, *aṣar* (Ar. pl. *āṣār*).
Vesture, *pūshāk, libās* (Ar. pl. *albaseh*), *rakht*.
Veterinary surgeon, *baiṭār*.
Vex (to), *ranjānīdan, āzurdeh s*:.
Vexation, *āzār, aẕiyyat, ranj*.
Vexed, *muẓṭarib, ranjīdeh, mukaddar*.
Vice, *badī, sharārat, fasād*.
Viceroy, *qāim-maqām, farmān-farmā*.
Victor, *ghālib, fātiḥ, muẓaffar*.
Victory, *fatḥ, ẓafar, nuṣrat*.
Victuals, *ghaẕā, āẕūqeh, khvurāk*.
View, *naẓar, manẓar*: (opinion), *ra'ī* (Ar. pl. *arā, ārā*), *khiyāl*.
Vile, *furū-māyeh, khabīṣ, sifleh*.
Village, *dih* (pl. *dihāt*): (adj.) *dihātī*.
Vine, *tāk, mau*.
Vinegar, *sirkeh*.
Vineyard, *tākistān*.
Violence, *zūr, jabr*: *shiddat*.
Violet, *binafsheh*.
Viper, *af'ī*.
Virgin, *bākireh, dukhtar, dūshīzeh*.
Virginity, *bikārat*.

Virtue, *hunar*: *'iffat*, *'asmat*, *pāk-dāmani*.
Virtuous, *ṭāhir*, *pāk-dāman*.
Visage, *rūy*, *chihreh*, *ṣūrat*.
Visible, *ẓāhir*, *huvaidā*, *āshkār*: *mar'i*, *didani*.
Vision (sight), *bināi*, *baṣārat*: *ru'yā*, *khvāb*.
Visit, *didani*: *did va bāz did*: (to sick) *'iyādat*.
Visit (to), *barāyi didani āmadan*.
Visitor, *mihmān*.
Vocabulary, *lughat*.
Voice, *āvāz*, *ṣaut*.
Void, *khāli*, *tuhi*: (null), *bāṭil*, *mansūkh*.
Volcano, *kūh i ātash-fishān*.
Volley, *shalik*.
Volume, *jild*.
Vomit (to), *qai k*:, *istifrāgh k*:.
Vortex, *gird-āb*.
Vow, *naẕr*.
Vowel, *ḥarf i 'illat*, *ḥarakat*.
Voyage, *safar i daryā*.
Vulgar, *'āmm*.
Vulture, *lāsh-khvur*, *karkas*.

Wager, *sharṭ*.
Wages, *mavājib*; *ujrat*, *muzd*.
Waggon, *'arrādeh*, *'arrābeh*.
Waist, *kamar*, *miyān*.
Waistcoat, *jilakeh*.
Wait (to), *māndan*; *intiẓār k*: *ṣabr k*;.
Wake (to), (intr.) *bidār sh*:.
Walk, *gardish*, *tafarruj*.
Walk (to), *piyādeh raftan*: *khar-āmidan*; *gardish raftan*.
Wall, *dirār*.
Walnut, *girdū*.
Want, *ḥājat*, *iḥtiyāj*; *kami*: *bi-navāi*, *muflisi*.
Want (to), *lāzim dāshtan*, *ḥājat dāshtan*.
War, *jang*, *jadāl*, *ḥarb*, *muḥā-rabat*.
War (to), *jangidan*, *jang k*:.
Warehouse, *makhzan*, *anbār*.
Warlike, *jang-jū*.
Warm, *garm*: (to warm) *garm s*:.
Warmth, *garmā*; *ḥarārat* (heat).
Warn (to), *mutanabbih s*:, *āgāhi dādan*.
Warning, *āgāhi*, *tanbih*: *'ibrat*.
Warp and woof *tār o pūd*.
Wash (to), *shustan* (*shūy*); *ghusl k*:.
Washerwoman, *rakht shūy* (*rakht-shūr* vulg.).
Wasp, *zanbūr*.
Waste (adj.), *virāneh*: (noun), *ta-laf*, *isrāf*.
Watch, *sā'at*: (night-), *pās*: (guard), *kashik*; *qarāvul*, *ka-shikchi*.
Watchword, *ism i shab*.
Water *āb*: (to water) *sirāb k*:.
Wave, *mauj* (Ar. pl. *amvāj*).
Wax, *mūm*: (sealing —), *lāk*.
Way, *rāh*, *ṭariq* (Ar. pl. *ṭuruq*).
Weak, *ẓa'if*, *kamzūr*, *nā-tavān*.
Weakness, *ẓa'f*, *kamzūri*, *nā-tavāni*.
Wealth, *daulat*, *ghanā*.
Wealthy, *daulatmand*, *ghani* (Ar. pl. *aghniyā*).
Weapons, *aslaḥeh yi jang*.
Wear (to), *pūshidan*.
Weariness, *khastagi*, *darmān-dagi*.
Weary, *khasteh*, *darmandeh*.
Weather, *havā*.
Weave (to), *bāftan*.
Web (spider's), *tār* (*i 'ankabūt*).
Wedding, *'arūsi*; *'aqd*, *nikāḥ*.
Wednesday, *chahār-shanbeh*.
Week, *hafteh*.
Weep, *giristan*, *giryeh k*:, *giryān sh*:.
Weeping, *giryeh*.
Weigh (to), *sanjidan*, *vazn k*:.
Weight, *vazn*.
Weight, *sangin*.
Welcome (to), *tarḥib k*.
Welcome! *khvush āmadid*.
Welfare, *bih-būdi*, *salāmati*.
Well, *chāh*: (adj.) *chāq*, *ṣaḥiḥ va salāmat*: (adv.) *bi-khvubi*.
Well-wisher, *khair-khvāh*.
West, *maghrib*, *gharb*.
Westerly, *maghribi*.
Wet, *tar*, *nam*.
Wet (to), *tar s*:.

Whale *ḥūt.*
What, *chih: ānchih.*
Whatever, *har ān chih.*
Wheat, *gandum.*
Wheel, *charkh.*
When, *vaqti kih, chūn: kai?*
Whence, *az kujā? az jāi kih.*
Where, *kujā? kū?: jāi kih.*
Whether . . . or, *khvāh . . . va khvāh: chih . . chih, yā . . . yā.*
While, *muddat, chandi, andaki: dar ḥini kih, mā dāmi kih.*
Whip, *shallāgh, qamchi.*
Whirlpool, *gird-āb, vartch.*
Whirlwind, *gird-bād.*
Whiskers, *burūt, sibil*
Whisper (to), *bi-gūsh guftan, zir i lab guftan.*
Whistle (to), *sūt zadan, ṣafir zadan.*
White, *safid:* (of egg), *sapideh yi tukhm.*
Who, *kih? ān kih, kasi kih.*
Whoever, *har kih, har ān kih.*
Whole, *tamām, kull, hamagi.*
Wholesome, *guvār.*
Why, *chirā, az chih sabab.*
Wick, *fatileh.*
Wicked, *bad, badkār, sharir, fāsid.*
Wickedness, *fasād, sharārat, badi.*
Wide, *gushādeh, farākh, vasi‘, pahnā.*
Widow, *biveh zan.*
Width *pahnāi, vus‘at, ‘arẓ.*
Wife, *zan, zaujeh.*
Wild, *vaḥshi.*
Wilderness, *biyābān.*
Will, *irādeh, murād:* (testament) *vaṣiyyat.*
Willow, *bid.*
Win (to), *burdan (bar), ḥāṣil k:.*
Wind, *bād.*
Window, *panjareh, daricheh.*
Wine, *sharāb, khamr, mai.*
Wing, *bāl, par, janāḥ* (Ar. pl. *ajnaḥeh*).
Winter, *zamistān.*
Wipe (to), *pāk k:.*
Wire, *sim, maftūl.*
Wisdom, *ḥikmat, dānish, khirad.*
Wise, *dānā, dānishmand, khiradmand*
Wish, *khvāhish, ārzū.*
Wish (to), *khvāstan (khvāh).*
Wit, *firāsat: laṭāfat.*
Witchcraft, *jādūgari, siḥr.*
With, *bā; bi.*
Withdraw (to), *kanār giriftan, bāz istādan.*
Wither (to), *pažmurdeh sh:*
Withhold (to), *vā (bāz) dāshtan.*
Within, *dākhil, darūn, tū yi.*
Without, *birūn: bi, bi-dūn i.*
Withstand (to), *muqāvamat n: bā.*
Witness, *shāhid, gavāh:* (evidence), *shahādat, gavāhi.*
Witty, *ẓarif.*
Wolf, *gurg.*
Woman, *zan, ẓa‘ifeh.*
Womb, *raḥim.*
Wonder, *ta‘ajjub, ḥairat.*
Wonder (to), *ta‘ajjub n:.*
Wonderful, *‘ajib.*
Wood, *chūb: hizum, himeh:* (forest) *jangal, bisheh.*
Woodcutter, *tabarzan, ḥizum-kan.*
Wool, *pashm.*
Word, *sukhan, kalimeh, lafẓ* (Ar. pl. *alfāẓ*).
Work, *kār, ‘amal* (Ar. pl. *a‘māl*); *shughl.*
Work (to), *kār k:.*
Workman, *‘amaleh.*
Workshop, *kār-khāneh.*
World, *dunyā; jahān: ‘ālam:* (this —) *dunyā:* (the next) *ākhirat.*
Worldling, *dunyā-parast.*
Worldly, *dunyavi.*
Worm, *kirm.*
Worn-out, *mundaris* (clothes).
Worse, *badtar, kharābtar.*
Worship, *‘ibādat, parastish.*
Worship (to), *parastidan, ‘ibādat n:, parastish k:*
Worshipper, *parastish kunandeh.*
Worst, *badtarin, kharābtarin.*
Worth, *qadr, qaimat, bahā, arzish.*
Worth (to be), *arzidan (bi-).*
Worthily, *bi-ṭaur i shāyisteh.*
Worthiness, *liyāqat.*

Worthless, *bi-fāideh, bi-masraf.*
Worthy, *sazāvār, lāiq, mustahaqq, mustaiyib, vājib.*
Wound, *zakhm, rish.*
Wound, *zakhm kardan, majrūh s:.*
Wounded, *zakhm-dār, zakhm-khvurdeh, majrūh.*
Wrap (to), *pichīdan, malfūf k:*
Wrath, *qahr, hiddat: ghaiz.*
Wrecked, *shikasteh sh:*
Wrestle (to), *kushti giriftan.*
Wrestler, *kushti-gir.*
Wrestling, *kushti.*
Wretched, *mustamand, ghamgin, dil-gir.*
Wrinkle, *chin.*
Wrist, *band i dast.*
Write (to), *navishtan (navis), tahrir n:.*
Writer, *navisandeh, kātib, muharrir.*
Writing, *khatt; raqam* (Ar. pl. *arqām*).
Written, *maktūb, marqūm.*
Wrong, *ghair i sahih:* (injury), *zarar.*
Wroth, *khashm-nāk, ghazabnāk.*

Yard (measure) *zar', gaz:* (court) *hayāt.*
Yawn, *khamyāzeh k:.*
Year, *sāl, saneh.*
Yearly, *har sāleh, sālāneh, sanavi.*
Yeast, *māyeh.*
Yell (to), *bāng zadan, faryād k:.*
Yellow, *zard.*
Yes, *bali, āri.*
Yesterday, *dirūz:* (day before —) *parirūz.*
Yet, *ammā, lākin, likin, magar, vali:* (still), *tā hanūz, hanūz, tā bi-hāl.*
Yoke, *yūgh:* (pair), *juft:.*
Yolk (of egg), *zardeh-yi tukhm.*
Young, *kūchik; javān, khvurd-sāl:* (noun), *bachcheh.*
Youth, *javāni, sughr i sinn:* (young person), *javān.*

Zeal, *ghairat; ta'assub.*
Zealous, *pur-ghairat; muta'assib.*
Zephyr, *nasim, bād i sabā.*
Zero, *sifr.*
Zinc, *rūi.*
Zodiac, *mintaqu'l burūj.*
Zone, *mintaq: kamarband: mintaqeh.*
Zoroaster, *Zardusht.*
Zoroastrian, *Zardushti, gabr.*

Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

k:	=	*kardan* (*kun*).
s:	=	*sākhtan* (*sāz*).
b:	=	*būdan* (*bāsh*).
d:	=	*dādan* (*dih*).
sh:	=	*shudan* (*shav*).
Ar. pl.	=	Arabic plural.
n:	=	*namūdan* (*namāy*).

It should be hardly necessary to remind the student that the various Persian words given in explanation of any English word must not be used indiscriminately. There are often very important differences between them, the English word having several different meanings. Accents have not been inserted in this vocabulary, as the student should now have no difficulty in knowing their places in Persian words.

Reading Lessons.

1. From the "Ṣad Ḥikâyat".

حکایت هجدهم

حضرت سلیمان علی نبینا و علیه السلام که پادشاه جن و انس
و سایر مخلوقات بود خواست که تمام مخلوقات را ضیافت نماید - هزاران
هزار انبار خوردنی و مأکولات بر لب دریا گرد آورد - ناگاه حیوانی از دریا
سر بر آورده و گفت که امروز مهمان توام - پس تمام خوردنیها را از طعام
و پخته فرو برد و باز فریاد میکرد که هنوز نیم سیر نشده ام - حضرت سلیمان
بر عجز خود اعتراف نمود که یک حیوان را شکم سیر نتوانستم خوراند پس ضیافت
همهٔ مخلوقات چه رسد - **حاصل مطلب** - قدرت الهی
از عقل انسان ضعیف برتر است و در اینمقام بی اعتراف عجز چارهٔ نیست

بیت

ضعیفان به بذل تو هرگز قوی   نگردند ترسم تو لاغر شوی

حکایت نوزدهم

یکی از اعراب بادیه نشین پیوسته آب شوری چشید و زندگی بیرک

درختان و بیخ گیاهان بسر میبرد - روزی بر کنار موضعی چشمهٔ آب شیرین
یافت که به آمیختن گِل و لای متعفن و مکدر شده بود - مرد بدوی قدری
از آن آب بخورد و چون در همهٔ عمر غیر از آب شور نچشیده بود آنرا چشمهٔ
آب حیات تصور کرده مشکی از آن پُر نمود و برای خلیفهٔ بغداد که در آن
نزدیکی بشکار آمده بود بطریق تحفه پیش آورد و بتعریف و توصیف آن مبالغهٔ
بسیار نمود - خلیفه دانست که حال چیست - فرمود تا مشک آب را ازو
بستانند و صرهٔ هزار درهم بوی انعام دهند تا خستهٔ خاطر و مأیوس
نرود - و ذکر میکنند که خلیفه آدم همراه او کرد تا ویرا از همان راهی که
آمده بود برگردانند مبادا دجله را ببیند و خجل شود - **حاصل مطلب**
کسی را مأیوس و ناامید گردانیدن بدترین افعال مردم آزاریست و
پاس خاطر هر فقیر و بیچاره نگاهداشتن موجب هزاران نیکنامی و نیکوکاری

بیت

دل شکستن بدترین جرمهاست   زانکه دل منظور انظار خداست

حکایت بیستم

آورده اند که روزی عثمان ابن عفان یکی از غلامان خود را مرتکب گناهی دید - بجادی فرمود تا او را بسزا رساند - چون خادم تازیانه کشید آن غلام آه سرد از دل بر آورد از استماع آن تاثیری در دل عثمان پیدا شد وگفت - ترا بنام خدا بخشیدم و آزاد کردم تا مالک من نیز در روز رستخیز مرا بیامرزد و از آتش آزاد کند - زیرا عذاب آن روز بنهایت سخت تر از عقوبت این جهانست - **حاصل مطلب** رحم دلی علامت بهشتیانست وسنگدلی نشان دوزخیان ---

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بیت

توهم بردری هستی امیدوار — پس امید بردر نشینان بر آر

حکایت بیست ویکم

درویشی خواجه نام در خراسان بزهد وتقوی وخداشناسی مشهور بود پادشاه آن عصر وی را طلبیده پرسید که تو از عارفان

همانی که گوید این ساعت حضرت آفرید گار چه میکند درویش گفت که سائل بدرجهٔ ادنی و مجیب بر تبهٔ اعلی میباید باشد اگر من بجاه وجلال بر تخت نشینم وخلعت شاهی در بر کنم و تو چون من لباس قلندرانه بر دوش گرفته پیش من سؤال خود را عرض نمائی البته بجواب شافی و کافی ترا کامران خواهم ساخت پادشا فی الحال از تخت فرود آمد خلعت شاهی و تخت و تاج بدرویش تسلیم نمود و خود با دلق خاکستری بخدمت ادب ایستاد و سؤال خود را اعاده نمود درویش گفت که بخونریزی بیشمار و زحمت بسیار این تخت و تاج را بر تو قرار داد و بی رغبت من مرا طلب داشته باین درجهٔ رفیع که تو می بینی رسانید اگر حالا حکم کنم گردنت را بزنند چه عذر خواهی آورد و چه خواهی کرد - پادشاه از گفتهٔ خود خجل شد و دست و پای درویش را بوسه داد و از جسارت خویش توبه کرد -

حاصل مطلب - هر کاری که از انسان سر میزند بنظر اول از جانب خدا است که بحکم او جل جلاله برگ درخت حرکت نمیکند - اما بنظر ثانی از انسان میباشد که بر حسب ظاهر فاعل آنست

حکایت بیست ودوّم

شخصی در راه بسقراط برخورد و پرسید که خانهٔ سقراط کجاست او نشان داد که در فلان محلّه میباشد — چون آن شخص در آنجا رفت و خانهٔ سقراط را پیدا کرد گفتند که بیرون رفته است آنشخص بانتظارش بنشست چون سقراط باز آمد معلوم شد که همان سقراط بوده است که در راه باو برخورده آنشخص اعتراض کرد که تو سقراط بودی چرا نگفتی — جواب داد که تو از خانهٔ سقراط پرسیدی و من مطابق سؤال تو جواب دادم — آن شخص گفت که من از تو سؤالی دارم که چرا همیشه بعزلت وتنهائی میگذرانی — سقراط جواب داد که در تنهائی حواس ظاهرے وباطنی انجلا میباید وقوّهٔ دراکه صیقل می پذیرد وغیر از این منافع تنهائی بسیار است اگر تو بدانی از خودم بگریزی — حاصل مطلب — باید هرکس بقدر سؤال جواب دهد واگر نداند از دیگری که ازوی داناتر باشد بپرسد — فرد —

ناسنك ندانی که سخن عین صوابست ـ باید که بگفتن دهن ازهم نکشائے

حکایت بیست و سوم

روزی یکی از ملوک هند بر اسپی بادپا سوار شده بشکار میرفت در اثنای راه نظرش بردختر بقالی افتاد که در حسن و جمال دبر حدّ کمال بود بمجرد یک نگاه جان کاه طائر دلش اسیر دام آن مشکین موی گردید چونکه خود شکار آن آهوی طناز شده بود عزم شکار را ترک گفته بایوان خویش مراجعت نمود و ارکان دولت و دانایان مملکت را طلبیده صورت حال را با ایشان درمیان نهاد و گفت که برای کفارهٔ آن میخواهم خود را در آتش سوزان زنده بسوزانم دانایان دولت گفتند که اگر چنین است - پس عدم تو از وجود بهتر میباید تا رعیت از آفت بدنظری تو در امان باشند - فی الحال آتش بسیار روشن کردند و ملک مستعد شد که خود را در آن آتش بیندازد - ارکان دولت دست او را گرفتند و گفتند که - برای تبدیل نیت و تخیل باطل این قدر سزا کافی است که بر سوزانیدن خویش مستعد شدی - بعد از آن ملک مذکور مبلغی از حدّ افزون در عوض سلامتی جان خود بر محتاجان تصدق نمود و پیوسته نیت خود را از اینگونه

خیالها نگاه میداشت - **حاصل مطلب** - بر هر انسان لازم است که همواره نیت خود را از خطا و خیال خویش را از بطلان نگاه دارد و در هر کار خود نظر انصاف بکار رد تا نیکی و بدی بروی روشن و هویدا شود

حکایت بیست و چهارم

روزی انوشیروان کسری برای شکار در بیابانی رفت و در آن زمان بسبب عنفوان جوانی از سیر و شکار بعدالت و ملک رانی کمتر می پرداخت دید که دو گروه بوم بر دو جانب دشت صف کشیده اند و از هر گروه بومی بر آمده با همدیگر بمباحثه و مناظره میپردازند - انوشیروان از معاینهٔ اینحال قرین حیرت گشته بوزیر اعظم خود بوزرجمهر گفت - که تو حکیم کاملی و از حالت و کیفیت حیوانات واقفی آیا میدانی که این بومان از دو جانب چرا جمع شده اند و باهم چه نزاعی دارند - بوزرجمهر عرض کرد قربانت شوم اینها باهم مجلس عروسی دارند پدر داماد میگوید که چهل خرابه در عوض

جهاز میخواهم پدر عروس جواب میدهد که اکنون چهار خرابه
حاضر است من بعد اگر پادشاه اینزمان بر همین منوال به شکار
مشغول بوده از عدالت و ملکداری چشم پوشی کند نه چهار خرابه
بلکه هشتاد خرابه بداماد خود ارزانی خواهم داشت — بیت —
گر ملک این باشد و این روزگار   زین ده ویران دِهَمَش صد هزار
— انوشیروان از شنیدن این سخن متأثر گشته بقصر خویش مراجعت
نمود و بنیاد عدالت و انصاف را چنان محکم کرد که نامش تا قیامت
برقرار ماند — فرد — زنده است نام فرخ نوشیروان بعدل —
گرچه بسی گذشت که نوشیروان نماند — حاصل مطلب —
عاقل آنست که از هر کلام پند گیرد و اثر آنرا بدل رساند — قطعه
نگوید از سر بازیچه حرفی   کزان پندی نگیرد صاحب هوش
وگر صد باب حکمت پیش نادان   بخوانند آیدش بازیچه در گوش

حکایت بیست و پنجم

آورده اند که انوشیروان عادل از یکی از حکما پرسید که چرا با کم عمرا

وگنجشک در از عمر گفت که - باز بجهت ظلم وخونریزی کمتر زندگانی میکند
وگنجشک بسبب کم آزاری بیشتر زیست مینماید انوشیروان همانروز
بحکام مملکت خود فرمانداد که - خون کسی بی اطلاع من نریزید ودر
بارگاه خود زنگ برنجی آویخت وسر زنجیرش را در بازار بست تاهر مظلوم
بواسطهٔ اهل دربار زنجیر را بجنبانند وشاه اورا طلبداشته بنفس
نفیس خویش بدادرسی می پرداخت - روزی خری که پشت آن زخم
بود گردنش را بان زنجیر مالید فی الحال بمجرد شنیدن صدای زنگ
سرهنگان آمدند وآن خر را پیش پادشاه بردند وصاحبش را پیدا کردند
پادشاه فرمود که در وقتی که این خر جوان وتنومند بود بر پشتش بارها
نهادی وکارها کردی حالا که پشت ریش شده است ازکاه وآب
او هم دست کشیدهٔ از آنسبب این بیچاره بر تو فریاد کرده است آنرا
ببر ودر این هنگام ناتوانی در خانهٔ خود نگاهدار وتادم زیست آب
وکاه از آن دریغ مدار - بیت - چو بدل تو کردم جوانی خویش
بهنگام پیری مرانم زپیش - **حاصل مطلب** - بر هر ذیحیات
نظر رحمت باید داشت وحق کسی را فراموش نباید ساخت،

حکایت بیست و ششم

در باغی چهار نفر بطریق تفرج در آمدند یکی صوفی دوم فقیه سوم سرباز چهارم بقال چون میوه های تر و تازه دیدند و باغبانرا خوابیده یافتند دست تاراج کشاده بی تحاشا و بی باکانه در ویرانیٔ باغ مشغول شدند میوه های شیرین رسیده را میخوردند و ترش و نارس را در مرزها و خیابانها میانداختند در این اثنا باغبان بیدار گشت و آن حالترا بدید - چون نمیتوانست که با هر چهار نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقیه و رعیت سرباز هستم آنها هر چه کرده اند بجاست - اما بقال بیمروت چرا در باغ من دست تعدی دراز کرده است هیچ فرضی از او بر ذمهٔ من نیست اینرا بگفت و بقالرا بچابکی فرو کوفت یاران از معاونت او خاموش ماندند تا آنکه دست و پایشرا بسته در گوشهٔ بینداخت پس متوجهٔ سرباز شد و گفت که درویش مرشد من است و فقیه استاد من اما این سرباز بیعار را چه جرأت که بی اذن من میوه چیند بقدر یک حبه مالیات شاهی از من طلب ندارد اینرا بگفت و باچوب

وجماق خدمتش را معقول بجا آورد و هر دو دست او را بر کتف بسته

بعد از آن رو بفقیه کرد و گفت از کدام مسئله و دلیل ملک غیر را بر

خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حق

بر ملک من داشته باشی این را بگفت و باو در آویخت فقیه فریاد برآورد

که اگر از اول یک یک بقال و سرباز را میکردیم کار باینجا نمی کشید درویش

بحال اینکه با او کار نخواهد داشت متحمل گفتار فقیه نشد تا آنکه فقیه را

نیز بر پیمانی محکم بسته رو بسوی درویش آورد و گفت که اکنون از گذشت

رجوع بو مدت نمود تا قیمت این میوه ها ادا نشود برای هیچکدام از

شما خلاصی ممکن نیست صوفی بیچاره خرقه و عمامه رهن گذاشته

رهائی یافت و آن سه نفر دیگر نیز قیمت واجبی ادا کرده خلاص شدند

حاصل مطلب - هرگاه دود نفاق از گفتار متعمی در

دماغ یاران پیچد هر کدام در بلائی گرفتار خواهند شد - پس هرگز

بر گفتهٔ دشمن اعتبار نباید کرد و رشتهٔ اتفاق را نباید برید که باعث

هزاران فساد خواهد بود

حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از نیکوکاران بود چیزی از آتش وغیره در نظرش نیامد پرسید که این چه مکانست گفتند دوزخ گفت چرا اینجا آتش سوزان و مار و عقرب نمی بینم گفتند هر کس که درینجا برای سکونت می آید از دنیا هزاران مار و عقرب و شعله های آتشین که اقسام گناهان اوست همراه خود می آورد و موافق عهد الست خود در آن می سوزد و عملهای بد او چون مار و عقرب او را عذاب میکنند و میگویند که تو از دنیا ما را همراه آورده حال سزایت این است باید بکشی - الغرض چون از خواب بیدار شد با دوستان خود درمیان نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت که من این قسم گناهان بسیار کرده ام چگونه از عذاب آخرت خلاص خواهم یافت دیگری گفت که از توبه گناهان را باید دور کرد - و از اعمال حسنه حرمن کارهای ثواب باید اندوخت - **حاصل مطلب** قطرهٔ اشک که از خوف خدا از چشم فرود ریزد برای خاموش ساختن آتش دوزخ کافی خواهد بود

حکایت بیست و هشتم

دو نفر از خانه در وقت شب بیرون شدند - یکی برای گذاردن عبادت و دیگری برای مرتکب شدن معصیت - چون صبح شد اوّلین در خانه بیمار بیفتاد - و آن یکی دیگر بعیادتش رفته پرسید که چه حال داری گفت - از لب دریا بعد از عبادت و بندگی بخانه مراجعت نمودم در اثنای راه خاری در پای من فرو رفت بقسمیکه از زخم آن بیمار افتادم آن دیگر گفت که ثمرهٔ نیکی بد بیست چرا بعبادت رفتی که چنین بیمار شدی من دیشب را بچندین گناه مشغول شدم وقت مراجعت در نصف شب از بازار گذر کردم صرّافی کیسهٔ پول سفید و سیاه بیرون دکّان گذاشته و دکّانرا بسته بخانهٔ خویش رفته بود و آن کیسه را در همانجا واگذارده - من آن پول بی رنج را بردوش کشیده بخانهٔ خود آوردم - اگر همراه من در پیٔ معاصی می آمدی البتّه نصیبی ازین پول بتو میرسید - مرد عابد ازین حرف تعجّب کرده پیش یکی از دانایان آن زمان رفت و درد دل خویشرا بیان نمود دانا پس از تأمّل بسیار سر برآورد و گفت که ثمرهٔ نیکی نیکی است و نتیجهٔ

بدی بدی زیرا که دشب بنا بود زخم نیزه بر پهلوی تو رسد - اما

از برکت عبادت بیك نوك خاری از تو دفع شد - و مقدر بود که

خزانهٔ بیکران بدست آن دیگری بیفتد - لکن از شامت معصیت

بیك کیسهٔ پول عوض گشت - **حاصل مطلب** - عبادت

موجب دفع بلا و رفع عذاب دارین است و معصیت باعث تنگی رزق

و خسارت کونین

حکایت بیست و نهم

روزی موسی علیه السلام بر لب دریا پیش خواجهٔ خضر ع آمدند

و گفتند که چندی میخواهم همراه تو باشم خضر گفت که از کارهای

من نباید پرسید و نباید که چون و چرا کند - الغرض هر دو بر کشتی

سوار شدند - چون بوسط دریا رسیدند خضر ع تیشهٔ بیرون

آورد و تختهٔ را از آن کشتی بشکست موسی ع فرمودند که چرا در پی

غرق کردن کشتی افتادی - خضر گفت عهد را نگاه دارید و خاموش

باشید - چون بآن کناره رسیدند جوانی زیبا روی از پیش آمد

خضر ع او را بیك ضرب شمشیر هلاك کرد موسی ع فرمودند که ناحق

قتل نفس کردن چه معنی دارد - خضر ع جواب داد که من اول با شما
شرط کرده ام که از کارهای من نباید پرسید و باید که صبر نمائید -
حضرت موسی ع گفتند که اگر بعد از این بپرسم دیگر نگذار که من همراه تو
باشم - چون پیشتر رفتند نزدیک شهری رسیدند - و در خرابهٔ فرود
آمدند و تمام روز را بکار گل مشغول مانده دیواری از آن ویرانه را که
نزدیک بافتادن بود تعمیر کردند - و شام همچنان در آنجا بسر بردند حضرت
موسی ع فرمودند که اگر مزدوری شخصی میکردی البتّه پول خوراک
بهم میرسید و اینجا عبث تمام روز زحمت شدید کشیدی و هیچ فایدهٔ
بر آن مترتّب نشد - خضر ع گفت که حالا فراقست میان من و شما امّا
باعث آن کارهائی که کردم این است که در کنار دریا پادشاه ظالمی بود
که کشتی غریبان را بغصب میگرفت - و آن کشتی که تخته اش را بشکستم
مال ضعیفی است که معیشت او از کرائهٔ و وزینهٔ آن کشتی میگذرد -
اگر در دست ظالمی افتاد آن ضعیف بیچاره از گرسنگی هلاک میشد
والحال بسببِ شکسته شدنِ تخته ملاّ زمان آن ظالم مزاحم و متعرضش
نخواهند شد - و در کنار دریا آن جوان را باین سبب کشتم که پدرش
مردی صالح از دوستان خداست قریب بود که آن جوان پدر خود را

بقتل رساند و بی ایمان شود - اکنون بسبب کشته شدن ایمانش
بسلامت ماند و پدرش از مقتول شدن محفوظ - واین دیوار
خرابه که قریب بافتادن بود زیرش گنجی است که نصیب فلان یتیم
میباشد - حال تعمیرش کردم که تا چند سال قائم باشد و چون آن
طفل یتیم بزرگ شود باینجا برسد و پیش او دیوار بیفتد - پس وی
مال خود را خواهد یافت موسی ع از این کیفیات فوائد اخذ نمودند
وبخانهٔ خود مراجعت کردند - **حاصل مطلب** - همهٔ
کارهای حضرت آفریدگار موافق حکمت ازلی و برای اهل عالم سبب
بهتری و مصلحت نیکوترین میباشد اگرچه در ابتدا آن کار بنظر مردم
کریه و زشت نماید - اما پیش او تعالی عین صلاح و انجام آن بسیار
خوب است زیرا ممکن است امری بنظر انسان خوب نماید و آخر آن بد
باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک شود

فرد

رضا بداده بده وز جبین گره بگشا
که بر من و تو در اختیار نگشادند

حکایت سی ام

روزی در حضور مأمون الرشید ذکر عدالت انوشیروان میکردند گفت بدخمهٔ او خواهم رفت — چون باصطخر فارس رسید بر سر کوهی که مقبرهٔ انوشیروان بود با چند نفر بالا رفت شخصی را دید بالای تخت مرصع نشسته — اما لباس او تماماً پوسیده شده حکم کرد تا لباس دیگر باو پوشانیدند — در دست او سه انگشتر یافتند بر یکی نوشته بود که با دوست و دشمن لطف و مدارا باید کرد — و بر دومین رقم کرده بی مشاورت کاری نباید نمود و بر سومین نقش ساخته که بر دانشمند اعتنا باید ورزید و زیر آن تخت صفحهٔ از طلا یافتند که — مضمون بر آن کنده بودند که بعد از دویست سال یکی از پادشاهان اسلام بزیارت من خواهد آمد و آن زمان ما طاقت ضیافت و مهمانداری او را نخواهیم داشت لهذا در فلان گوشهٔ این عمارت عقب تخت گنجی بیقیاس برای خرجات مهمانی و ضیافت او مخزون و مدفون ساخته ایم باید که آنرا قبول نماید و بعد از آن راه آمدن اینجا را مسدود فرماید — میگویند که خلیفه مأمون الرشید آن گنج بیکران را برداشت و پائین کوه آمده حکم نمود

که راه بالا رفتن را از هر چهار جانب بشکنند که جانور وحشی هم نتواند

بالا رود - **حاصل مطلب** - چون عدالت ظاهری سبب

زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت

باطنی و دادگری حقیقی که عبارت از اعتدال هر امر و طریق معرفت الهی است

بطریق اولی باعث حیات ابدی پادشاهی سرمدی خواهد بود

حکایت سی و یکم

یکی از سلاطین ترکستان ایلچی دانا را با صد سوار شجاع در ملک هند

پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هندوستان

نباتی پیدا می شود که از خوردن آن درازی عمر حاصل می آید اگر قدری

از آن ارسال دارند بعهد از دوستی نیست - ملک اجمیر ایلچی و ایلهم را

در جائی حبس کرد و گفت که هرگاه این کوه بزرگ و قلعه محکم که پیش روی

شما است بیفتد آنوقت با جواب پیغام اجازت انصراف حشم شما خواهم

داد - ایشان در تشویش افتادند که این قلعه که بر کوه بنا شده است

تا چند مدت از پا در آید - در این انتظار عمر ما باخر خواهد رسید

پس هر گاه صبح و شام بدعای خراب شدن قلعه مشغول شدند

که در اندک زمان زلزله پدید آمد و از دامن کوه تا قلعهٔ بالا چنان صدمه

رسید که چندین بروج قلعه بیفتاد - و آن کوه تا کمر در زمین فرو رفت

فی الحال بملک اطلاع دادند انها را بخواست و گفت که این جواب پیغام

شماست که دعای صد نفر کوهی را از پا در آورد - و عمرش را کوتاه ساخت
قلعه

پس پادشاه ظالم که بنفرین هزاران هزار خلق مظلوم گرفتار باشد چگونه

عمر او درازی یابد - و در ملک ساکم آزاری بسیار است و این دوا برای

درازیٔ عمر کافیست - **حاصل مطلب** - بر رعیت ظلم کردن

بنیاد عمر و دولت خود کندن است - **بیت** -

پادشاهی که طرح ظلم فکند　　پای دیوار ملک خویش بکند

حکایت سی و دوم

در زمان پیشین پادشاهی بود عادل - وزیری داشت صاحب فضل

و احسان بفقرای رعیت بدون نفع قرض میداد و وعدهٔ ادای آن

باین شرط مینمود که چون پادشاه ازین جهان در گذرد آنوقت هر کس

قرض خود را ادا کند - یکی از ساعیان تمام پادشاه را ازین راز مطلع

ساخت که این وزیر بدخواه تست زیرا که وعدهٔ گرفتن مطلب خود را بمرگ

تو مشروط ساخته و پیوسته منتظر هلاک تو میباشد پادشاه ازاین
معنی در غضب شده خواست که خون وزیر را بریزد اما دست عقل
دوربین مانع آمد روزی در خلوت با وزیر گفت که چرا که مهمش طلب
خود را بر مرگ من مشروط میکنی - و کسب ضرر آنرا با این بدخواهی خود
اختیار کرده وزیر گفت قربانت گردم نه چنانست بلکه بقای عمر و
دولت پادشاهرا در این معامله میخواهم زیرا که تمام رعیت شب و روز
در دعای بقای تو مشغول اند و درازی عمر پادشاه را با دل و جان
میخواهند پادشاهرا این سخن خوش آمده خلعت و نعمتش بخشید
و حسود را بزار رسانید **حاصل مطلب** - دعای خیر
فقیران و بیچارگان در حق پادشاهان و دولتمندان سبب زیاد شدن
عمر و دولت است و عمل نیک باعث برکت در
دنیا و آخرت

حکایت سی و سوم

مسافری در اثنای راه بر سر چاهی رسید میخی از چوب درست کرده
بر زمین کوفت و اسب خود را بآن میخ بسته باکل و شرب مشغول
گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شده

روی بر آن صیاد و میخ را هم جا بگذاشت تا هر مسافر یکه در آنجا وارد شود مال خود را بآن میخ ببندد و آسایش گیرد و این عمل موجب ثواب و نفع عام باشد - چون چندی بر این بگذشت شخصی پیاده از شدت تشنگی بطرف چاه میرفت ناگاه پایش بآن میخ بگرفت و راست بسر بیفتاد فی الحال آن میخ را بر کند تا دیگری باین بلا گرفتار نشود - بزرگی از ساکنان آنطرف بر این حال وقوف یافته گفت هر دو بخیر بوده است اگرچه عملشان ضد یکدیگر باشد - حاصل مطلب بنای هر کار بر نیت است که اولین نیت نفع عامه در سر داشت و دومین نیت دفع ضرر نمود و ثواب هر دو از درگاه خالق بینیاز یکسان است

حکایت سی و چهارم

حاکمی بود ظالم - دل رعایا از تعدی او در جوش و لب مردم از ستم او در خروش - شخصی وقت شب از خانه او بگذشت - و بر دیوار خانه اش نوشت که - خانه ظالم خراب شود - صبح چون حاکم این قسم نوشته دید خود نیز سطری بزیرش بنوشت که خانه ظالم خراب شود - و حکم کرد تا خانه های مردم را خراب کنند بعد از آنکه هزارها

خانه خراب شده بود در تمام شهر جارچی فرستاد که هر کس که این سطر اوّل را نوشته باشد بیاید و جواب خود را ببیند امّا کسی از ترس جان پا از خانه بیرون نمیگذاشت سه روز دوّم باز جارچی فرستاد که اگر آن کس خود امروز حاضر شود تقصیرش عفو خواهد شد والّا جزای سخت گرفتار خواهد آمد - ناچار آن نویسنده آمد و گفت که من نوشته‌ام هر چه بخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت شامت گناهان شما هستم که بانتقام آنها بر شما اذیّت روا میدارم

حاصل مطلب - ابیات -

بقوی که نیکی پسند خدای　　دهد حاکم عادل نیک رای
چو خواهد که ویران کند عالمی　　نهد ملک در پنجهٔ ظالمی

2. Extract from "The Shah's Third Journey to Europe."

(روز دوشنبه دویم) ساعت هفت از نصف
شب گذشته از خواب برخواستیم الحمدلله احوالم بهتر بود
معلوم شد اینجا که دیشب کشتی لنگر انداخته وسط دریا است
هیچ دخلی بمقابل رودخانهٔ طمیس ندارد و از سه ساعت و نیم
از نصف شب گذشته الی حال اینجا لنگر انداخته و از حالا تا دو
ساعت دیگر هم همین جا خواهد ماند وجهه توقف در اینجا اینست
که چون نوّاب ولیعهد انگلیس باید در ساعت معیّن باستقبال
ما بیایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده
سلام نظامی داده شلیک توپ کنند اگر شب میرسیدیم
این تشریفات بعمل نمیآمد یکجهه عمدهٔ دیگر هم اینست که اینجاها را
غالبا مه غلیظ می گیرد و اغلب در هوای مه دو کشتی با هم
تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم
متّصل درین دریا در حرکت می باشند با بودن مه خیلی باید علم
و استادی باید حرکت بکنند و الّا اسباب خطر و حرکت
خیلی مشکل است اما الحمدلله امروز هوا در نهایت خوبی و آرامی
و صاف و بی مه بود و دریا مثل حوض بی موج و آرام خیلی شکر

خداوند را بجای آوردیم خلاصه صبح برخواسته رخت پوشیدیم
وقدری در کشتی گردش کردیم ابتدا از یک دالان باریک
طولانی گذشته رفتیم بانطرف کشتی که جای فرنگیها و
بعضی از ملتزمین خودمان است و در حقیقت یکدستگاه
دیگریست یکدو اطاق را تماشا کرده بعد از پله ها بالا رفته
بعرشه کشتی رفتیم و در اطاقهای عرشه که جای کاپیتانهای کشتی است
قدری نشسته با کاپیتانها صحبت و فرمایش کردیم و دوربین
باطراف انداخته بعضی کشتیهای کوچک و بزرگ که از
دور و نزدیک پیدا بود تماشا نمودیم بعد از عرشه
پائین آمده یک پله چرخی بود که میرفت بسر اسباب و
ماشین هم برای روشنی چراغهای الکتریسیته این
کشتی در آنجا دیدیم تمام قوه چراغهای برقی کشتی از همین
یک ماشین داده میشود و برای دانستن اندازه و حد قوه
برقیه یک آهن ربائی دار و یکپارچه آهن بزرگ که مثل

ماشین حرکت کشتی از آن پله پائین رفته آمدیم . زیر تختهای بخارکری بود یک دستگاه

یک کاز ابر بود دست گرفتیم بفاصله دو وجب ماند با آهن ربا.
قوهٔ جاذبه بمقتضای طبیعی آهن را از دست من کشیده و بماشین
چسبید بطوری که ما بنهایت زور آهن از آهن ربا کنده نمیشد
خیلی آهن ربای عجیبی بود بعد از آنجا بالا آمده قدری در سطح کشتی
گردش کرده آمدیم پائین در ساعت نه و نیم بعد از نصف شب
که دو ساعت و نیم بظهر مانده بود لنگر کشتی را کشیده بطرف
انگلیس حرکت کردیم طول و عرض این کشتی از اینقرار است
یکصد و شصت قدم طول دارد هیجده قدم عرض آلات و اشیاء
غریب و عجیب در این کشتی دیده شد در حقیقت این کشتی
عمارت بحری اعلیحضرت پادشاه انگلیس است که همان طور که
در خشکی عمارت دارند توی دریا هم یکدست عمارت دارند
که دارای همه چیز از اسباب و عمله جات و حکیم و نوکرها و خدمهٔ
متعدد داشته و اینها همیشه در همین کشتی منزل دارند صاحب
منصب و امیران این کشتی هم معتبرتر از دیگران هستند

خطر بزرگ عمده که درین دریای شمالی و رودخانهای اینجا است

اینست که اینجا هاراً مه زیاد میگیرد و حرکت کشتیهای کوچک

و بزرگ از بسکه زیاد است و مثل بازار متّصل در آمد و رفت

هستند همینکه هوارا مه گرفت دیگر چشم چشم را نمی بیند و باعث

میشود که دو کشتی بهم خورده غرق میشود برای رفع این خطر تازه

اختراعی در تمام کشتی ها کرده اند که در این کشتی هم هست

یک شیپوری است که صدای بسیار مهیب و عجیب دارد و در وقت

مه این شیپور را محض اخبار متّصل می زنند که دو کشتی بهم نخورد

خواستیم ما هم صدای شیپور را بشنویم ابتدا بخاری بلوله های

شیپور داده بعد بر حسب قاعده و رسمی که دارند در لوله ها را باز

کردند یک صدای عجیب غریبی بیرون آمد که بگوش خیلی

زحمت میداد و نتوانستیم در آنجا بایستیم این شیپور را در وقت مه

متّصل میزنند و معلوم نیست که اهل سفاین بیچاره ها چه حالت

از شنیدن این صدا بهم میرسانند الحمد لله که در این دو روز

هیچ هوا مه نبود و ما این صدا را نشنیدیم یکچیز غریب دیگر هم هست

که عمله جات این کشتی با کشتی های دیگر با دست و دو بیرق
و علامات متصل بطور تلگراف که مرس میزنند مکالمات مفصل
طولانی مینمایند که همه چیز بخوبی معلوم و مفهوم میشود دست
خود شان را از این طرف بآنطرف بطورهای غریب
حرکت و تکان میدهند چنانکه از کشتی سواری ما با کشتی
از برن) که بعضی از ملتزمین ما سوار بودند بخوبی حرف میزدند
خلاصه تفصیل این کشتی زیاد است که اگر بخواهم همه را بنویسم
مفصل میشود همینطور گاهی در بالا و گاهی در پائین کشتی گردش
میکردیم و کشتی های کوچک و بزرگ بخاری و بادبانی که دور
در اطراف این کشتی از دور و نزدیک زیاد بود تماشا میکردیم
کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملایمت
بود چنانکه خود کاپیتان هم اقرار داشت که سی سال است
دریا را باین آرامی و ملایمت ندیده ایم همینطور که میرفتیم رسیدیم
. بوسط دریا که در آنجا دو کشتی خیلی بزرگ در دست راست و چپ
راه کشتی ها یکی در دو سال قبل و یکی دیگر سه سال پیش از این
غرق شده بودند و سوای دکلهای و ریسمانهای آن ها

چیزی دیگر پیدا نبود الحمد لله از آنجا هم بسلامت گذشتیم دلیب
که دریا را تماشا می‌کردیم بعضی ماهیهای ریزه دیدیم مثل
حیوانات کوچک فسفردار که در مازندران ایران بسیار است
و در شب دمشان برق میزند این ماهیها هم توی دریا از زیر
موج و کف آب که از زیر چرخ کشتی بیرون می‌آمد زیر و بالا
می‌شدند و مثل الکتریسیته در تاریکی شب برق میدادند
خیلی تماشا داشت خلاصه راندیم هنوز نرسیده بمقابل رود
خانه طمس سه کشتی جنگی زره پوش انگلیس باستقبال ما آمده
بنا کردند شلیک توپ نمودن و سلام دادن کشتیهای
بخاری و بادبانی زیاد هم که پر از جمعیت مرد و زن بود از
انگلیس بتماشای ما آمده بودند متصل هورا می‌کشیدند و دستمال
تکان میدادند بقدری جمعیت توی کشتیها زیاد بود که کم مانده
بود بعضی از کشتیها غرق شود از سوراخهای زیر کشتی مردم دستشان را
بیرون آورده دستمال تکان میدادند هنگامه غریبی بود که
کم کم از طرفین سواحل پیدا شد تا رسیدیم به (گروزند)
که رودخانه طمس است اینجا قلعه جات نظامی متعدد هم برای حفظ

استحکام

واستحکام این رودخانه ساخته اند ومتصل از قلعه جات شلیک
توپ میکردند اطراف این رودخانه تمام کارخانه جات وعمارات
وآبادیست وکشتی های بادی وبخاری وقایقهای کوچک است
که مثل گرد واز دو طرف روی آب بحیه بود وهمه از مرد وزن و
زنهای خوش گل وموج آب اسباب خطر قایقهای کوچک پیر بود
بود که کم مانده بود غرق شوند اما بحمدالله آسیبی بکسی نرسید از کشتی ها
وقایقها کل بکشتی ما می انداختند چون کشتی ما شد آمد ولب اطاقی
که برای ورود ولیعهد معین کرده بودیم نیم ساعت مانده بود
کشتی ها در (گوزنلی) توقف کرد تا نواب ولیعهد بیایند
یکنفر روزنامه نویس نقاش که انگلیسی است از اسبا همراه
ما است ومتصل صورت ما وهمراهان ما را بطورهای مختلف می کشیدند
در یکی از اطاقهای بالای کشتی که نشسته بودیم محض گذراندن
وقت فرمودیم نقاش قلم وکاغذش را آورد گرفتیم ودر
یک دقیقه صورت نیمرخ او را کشیدیم بقدری شبیه بود که
اسباب تعجب خود او وتمام فرنگیها شد وهمه تعریف کردند
که باین زودی وخوبی ما صورت او را کشیدیم خلاصه بعد از

نیم ساعت که معطل شدیم نواب ولیعهد انگلیس (پرنس
دگال) با کشتی (ادینبرغ) که باسم برادر نواب ولیعهد موسوم است
آمدند کشتی مزبور را بکشتی ما متصل کرده نواب ولیعهد آمدند
توی کشتی ما با ایشان دست داده تعارف کردیم ولیعهد بهمان
صورت و حالتی هستند که در شانزده سال پیش ایشان را دیده
بودیم قدری فربه‌تر شده دو پسرهای ولیعهد که اسامی
آنها را بعد خواهیم نوشت همراه ایشان بودند صاحب‌منصب
واجودان زیادی هم با ایشان آمده بودند ولیعهد همراهان
خودشان را معرفی کردند با آنها تعارف کردیم ما هم ملتزمین
خود مان را معرفی کردیم بعد با نواب ولیعهد و سایر همراهان
رفتیم بکشتی ولیعهد کشتی بسیار معقولی است سالن طولانی
باریکی دارد تمام
این سالن را
با گل و پارچه‌های نفیس زینت داده و میزی چیده بودند
که روی آن انواع خوراکی‌ها بود یک بالاخانه خوبی
هم داشت که با آنجا نشستیم کشتی را راندند از برای لندن
هرچه میرفتیم رودخانه تنگ‌تر میشد تا باندازه طبیعی خودش

رسید در حقیقت (گودسنت) جزء شهر لندنست
از محاذی (دک) متعدد گذشتیم دک حوضی است که دستی
در کنار دریا و رودخانه برای تعمیر کشتی های بزرگ ساخته‌اند
اما محل دک پیدا نبود دکلهای کشتیها از میان آن میدیدیم
ساعت بساعت و دقیقه بدقیقه جمعیت زیادتر می‌شد
هر جا که ممکن بود آدم بایستند یا بنشینند از پشت بامها
تا پائین مردم ایستاده و از هر روزن و دریچه بود
سرها و دستها بیرون آورده دستمال تکان می دادند
و هورا می‌کشیدند و شاد باش میگفتند همینطور راندیم
تا از یک پل بزرگی گذشتیم رسیدیم به (کناره) بمعنی
اینست که یکسمت این رودخانه را دیوار بلندی از سنگ
کشیده اند که خیلی محکم و معتبر است و مبالغ گزافی هم
خرج کرده تا باینطور رودخانه را منظم نموده اند و در
حقیقت شهر حسابی لندن از که باآنطرف است اینجا دیگر
جمعیت زیادتر شد از پلهای آهنی بسیار بزرگ دو مرتبه
و یک مرتبه و پلهای آجری بزرگ متعدد گذشتیم رودی

این بلیطها هم از جمعیت مردم سیاه بود و معلوم بود که اینها از اعاظم
و محترمین شاه هستند و همه هورا کشیدند شادی می کردند یک کشتی
ترسل همراه ما بود یکی هم همانطور از طرف لندن آمد اینها همین
که نزدیک شدند بیکدیگر خورده کم مانده بود هر دو غرق شده
حادثه غریبی روی دهد الحمد لله عیبی نکرده سالم از یکدیگر گذشتند
از (کوه نیج) هم که موزه و مدرسه بحری اینجا است گذشتیم از
قلعه کهنه لندن که تاج و جواهرات سلاطین قدیم انگلیس در
اینجا است و از کلیسای (سن پل) نیز عبور کردیم عمارت
پارلمنت لندن و برج ساعت و بنای عالی آنهم از دور پیدا شد تا
رسیدیم بمحاذی پارلمنت کشتی ایستاد از کشتی بیرون
آمدیم (دوك دو کامبریج) عموی اعلیحضرت پادشاه
انگلستان و سپهسالار کل قشون انگلیس (پرنس
ماتن بولك) داماد اعلیحضرت پادشاه انگلستان
که شاهزاده خوش روی دلربائی است و داماد دیگر اعلی
حضرت معظمه که اسمش (مارکی دلون) است و پسر دیگر
است و پسر آخر اعلیحضرت معظمه که جوان خوش روئی است

باجمعی دیگر از معتبرین انگلیس باستقبال آمده بودند با همه تعارف
کردیم و از دالان مصنوعی که از گل وغیره ساخته بودند گذشته
سوار کالسکهای سلطنتی شدیم رسیده بکالسکها نهایت
معتبر ومحترم زیادی توی این دالان ایستاده بودند که با
همه تعارف کردیم کالسکها تمام کالسکه درباری و سلطنتی
است همه با اسباب های مجلل و کالسکه چیهای بالباسهای
مزین هستند من با نواب ولیعهد توی یک کالسکه
نشستیم سایرین هم در کالسکهای دیگر نشسته راندیم
سواره گارد مخصوص اعلیحضرت پادشاه انگلستان
بالباسهای ممتاز وسربازهای مخصوص پادشاه
بالباسهای کلی وسوارهای دیگر وافواج دیگر از دو طرف
کوچه صف کشیده وایشیک آقاسی باشی ها وجلودارها
ازجلو ما میرفتند وما از میان صفوف سرباز وسواره
آهسته آهسته می رفتیم طرفین کوچه و بالا و پائین عمارتها
نیز تماما مملو از جمعیت مرد وزن بود و متصل هورا کشیدند
وتعارف میکردند انصافا ملتهای پذیرائی واحترام را بعمل

می آوردند که بالاتر و بهتر از آن نمی شود و این پذیرائی از روی
آزادی و اختیار و برحسب میل خاطر خود ملت بود چنانکه
که نواب ولیعهد هم می گفتند که ما نمی توانیم مردم را این
طور برای پذیرائی مجبور کنیم خودشان به میل خود کرده اند
خلاصه از جلو صفوف گذشته از دروازه (بوکینگام)
داخل عمارت بوکینگام شدیم آنجا هم جمعیت زیادی بود
پای پله عمارت که سرباز و سوار زیادی در این جا حاضر ایستاده
بودند پیاده شده داخل عمارت شدیم زوجه نواب ولیعهد
و دخترهای ایشان تا درب پله باستقبال آمده بودند
با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی
صحبت داشتیم یکی از دخترهای نواب ولیعهد را که اسمش
(پرنس لوئیز) است و بیست و دو سال دارد برای
(کنت دوفیف) که از اهالی اکس انگلیس است نامزد
کرده اند آن دختر هم در آنجا حاضر بود با او نیز دست تعارف
کردیم بعد نواب ولیعهد و زوجه ایشان آمده اطاقها و منازل

مارا

مارا نشان داده رفتند بعمارت همان عمارتیست که شانزده سال
قبل هم منزل کرده بودیم یک گل خانه بسیار خوبی که سقف
دیوارش تمام از شیشه است پهلوی اطاق ما است انواع و اقسام
گلها در اینجا موجود است و رختکاه خوبی است بعد بلا فاصله
رفتیم بباغی که جلو عمارت و پشت باغ و چمن بسیار
خوب با صفائیست عزیز السلطان هم همراه ما آمد آمدیم
تا کنار دریاچهٔ این باغ که دریاچه بسیار بزرگی است و فوارهٔ
بسیار بزرگی هم دارد ناوهای باریک دراز روی دریاچه بود
با مجدالدوله و عزیز السلطان و سایرین توی ناوها نشستیم
پاروزنها هم حاضر بودند قدری پارو زدند توی دریاچه
گردش کرده آمدیم بیرون باز قدری توی باغ و گلکاری
های قشنگ گردش کرده آمدیم باطاق خودمان شب را
شام خورده خوابیدیم اسم پسر بزرگ نواب ولیعهد
(پرنس ادوارد) است ۳ روز سه شنبه سوم
امروز باید برویم به وندزر و بدیدن اعلیحضرت پادشاه انگلستان

و امپراطریس هندوستان یکساعت قبل از ظهر باید برویم و
نهار را در آنجا باید بخوریم صبح قبل از حرکت هم باید وزرای
مختار بحضور ما بیایند ایشیک آقاسی باشی و ایشیک آقاسی
های اعلیحضرت پادشاه انگلستان وغیره جلو ما افتاده ما را
بردند بطبقه بالای عمارت در تالاری که همیشه اعلیحضرت
معظمه سفرا را می پذیرند و وزرا را بار میدهند در آنجا نشستیم
تالاری چندان عالی است و مجسمه های مرمر اعلی و زینتهای
زیاد دارد سفرا در تالار بطور دایره ایستاده بودند
اول (مسیو وادینگتن) سفیر کبیر فرانسه معرفی
شد مرد معروفیست و سالهاست در لندن بسفارت
اقامت دارد میرزا ملکم خان ناظم الدوله وزیر مختار ما هم
همراه ما بود و مترجمی میکرد و بعد (بارن استال) سفیر کبیر
روس معرفی شد که مرد معتبریست و مدتهاست در لندن
اقامت دارد بعد از آن که سفراء یکیک معرفی شدند
خود آنها هم اجزای خودشان را معرفی کردند از جمله سفرای

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد باریک کوچک اندام هم
است و موهای سفید دارد ار سنی ارسال[1] بقاحاکم
لبنان و شامات بوده و خدمات در آنجا کرده و
معروف شده است یکی از اجزاء رستم پاشا هم پسر
خیرالله افندی است که خیرالله افندی سابقا سفیر
کبیر بود در طهران و در همانجا هم فوت شد با همه سفرا
صحبت و اظهار التفات شد از جمله سفرا سفیر چین بود
که غیر از زبان چینی هیچ زبانی را نمیداند یکی از انگلیسها
زبان چینی میداند سفیر چین زبان چینی حرف
میزد و آن انگلیسی بانگلیسی ترجمه میکرد[2] دیگر سفیر ژاپون
بود اسامی سفرا را بعد خواهم نوشت بعد از رفتن سفرا
بفاصله پنج دقیقه (لرد سالزبوری) با دسته وزرای
خودش که کنسرواتیو هستند بحضور آمدند (لرد سالزبوری) مرد تنومندی است وزرا را همه معرفی کرد با همه

۲ و ناظم الدوله برادر امین السلطان هم بود

صحبت و فرمایش کردیم بعد مرخص شده رفتند اسامی
وزرا هم بعد نوشته خواهد شد بعد کالسکه حاضر شد
ما و نواب پرنس و یکتوریا آلبرت که ادوارد هم می گویند
پسر بزرگ نواب ولیعهد در یک کالسکه هم نشسته راندیم
برای کار ویندزورانه (هایدپارک) عبور کردیم
بقدری جمعیت بود که جا نداشت و ما هم متصل با دست
با مردم تعارف میکردیم رسیدیم بکار واگنهای راه
آهن خیلی کوچک بودند گویا واگن بزرگ از این خط
عبور نمیکند از تراموه قدری بزرگتر بود سوار واگن شده
راندیم در واگن ما همان شاهزاده پسر نواب ولیعهد
ولارلنون و امین السلطان و ناظم الدوله نشسته بودند
کالسکه خیلی شدید میرفت بقدر نیم ساعت یا بیشتر که راندیم
تا رسیدیم بوینذزور قلعه وینذزور همان است که در
روزنامه سابق نوشته شده است دیگر لازم نیست بنویسیم

وینذرور شهریست از قدیم ترین شهرهای انگلیس و
تقریباً هفتصد هشتصد سال است که این شهر بنا شده
است سربازهای گارد اعلیحضرت پادشاه انگلستان
باسوارها و افواج طرفین راه صف کشیده بودند اعلیحضرت
پادشاه و دخترهای شان و دام دونورها) مقصود
از دام دونورها زنهای معتبر مملکت انگلستان هستند که مخصوص افتخار
خدمت اعلیحضرت پادشاه انگلستان را می کنند
و ندیم ایشان هستند زیر پای پله عمارت وینذرور
ایستاده بودند اعلیحضرت معظمه لباس سیاهی پوشیده
و عصای سیاهی در دست گرفته مختصر جواهری هم
بخود زده بودند پیاده شده با ایشان دست داده
تعارف کردیم بعد اعلیحضرت پادشاه انگلستان
دست ما را گرفته از پله ها بالا رفتیم از گالری (نگارخانه)
و دالان بزرگی که پرده های نقاشی خوب در آنجا

بود با طاقی که شانزده سال قبل هم آنجا رفتیم وارد شدیم و با اعلیحضرت پادشاه انگلیس در روی یک نیم تختی نشسته قدری صحبت کردیم بعد اعلیحضرت معظمه چند نفر از اعیان را معرفی کردند ما هم امین السلطان و بعضی دیگر از وزراء و همراهان خودمان را که در آنجا حاضر بودند معرفی کردیم نهار حاضر شد رفتیم سر نهار در همان اطاق که سفر سابق نهار خوردیم نهار حاضر کرده بودند رفتیم سر میز نشستیم دست چپ ما اعلیحضرت پادشاه انگلستان نشسته و طرف دست راست ما (پرنس کریستیان) بود و دیگر دختر اعلیحضرت پادشاه انگلستان (پرنس بیاطریس) و شوهرش (پرنس هانری باتنبرگ) و (پرنس کریستیان) و دختر او و پسر نواب ولیعهد و (لرد سالیزبوری) و زوجه لرد سالیزبوری و غیره وارد شدیم

ما امین السلطان و بعضی دیگر در سر میز ناهار خوردند
با اعلیحضرت پادشاه انگلستان خیلی صحبت کردیم
پادشاه دو سه نفر نوکر هندی دارند که با لباس
هندی هستند و فارسی میدانستند مسلمان بودند
پادشاه انگلستان می گفتند معلم آورده ام زبان
اردو می آموزم بعد از ناهار اعلیحضرت پادشاه انگلستان
دسته گلی بما دادند و از آنجا برخاسته آمدیم باطاق
دیگر قدری باز نشسته صحبت کردیم بعد برخاسته
دست باعلیحضرت پادشاه داده مراجعت نمودیم اعلیحضرت
معظمه تا دم پله مشایعت کرده آنجا با هم وداع نمودیم
سوار کالسکه شده رفتیم برای مقبرهٔ مرحوم (پرنس البرت)
شوهر اعلیحضرت پادشاه انگلستان پرنس کریستین
پسر نواب ولیعهد و امین السلطان هم با ما در کالسکه
بودند پارک وینذزور خیلی بزرگست از پارک گذشتیم

سوارها جلو و عقب ما بودند رسیدیم به مقبره مقبره
بسیار عالی است با سنگ سماق و سنگهای دیگر
ساخته اند خرج بنای این مقبره را اعلیحضرت پادشاه
انگلستان از خزانه شخصی خودشان داده دخلی
بدولت و پارلمنت ندارد دختر پادشاه انگلستان
(پرنس الیس) و دختر همین دختر که نوه اعلیحضرت
معظمه ما شد نیز در آنجا مدفونند نوه پادشاه سال
قبل بناخوشی گلو درد (دفتیریت) مبتلا شده
مادرش بی تابی می کرد و نزدیک او میرفت هرچه منع
کردند ممنوع نشد چون دختر را خیلی دوست می داشت
شخصا پرستاری او را می کرد بعد از مردن دختر خودش هم
مبتلا بدفتریت شده مرد هر دو را در این مقبره دفن کردند
مجسمه هر دو را هم از مرمر ساخته اند دختر کوچک
پهلوی مادرش حالت حزن انگیزی داشت

یکدسته گلی سبز قبر مرحوم پرنس البرت گذاشتیم
چون وقت حرکت راه آهن رسیده بود آمدیم
بکار سوار ترن شده آمدیم تا کارشهر از ترن به
کالسکه نشسته راندیم به عمارت (بوکنیمکام)
در ساعت هشت ونیم بعد از ظهر هم باید به تیاتر
برویم که این تیاتر موسوم به اپرا دایال (دورکنت
کاددن) است سوار کالسکه شده به تیاتر رفتیم
جمعیت زیاد بود معابر وخیابانها را چراغان وزینت
کرده بودند ومردم هورا میکشیدند از جلو کلوب
(کنسرواتو) و(الیبرال) گذشتیم که یکی برای دسته
توری ویکی برای ویک است هر دو دسته در انجا
جمع میشوند وهر دسته در کلوب خود شان شغل
دستوران شام وچای وقهوه دارند ویکدیگر را

می نشیند و صحبت می کنند با گفتگوی پلیتیکی می نمایند
دیگر از میدان ترافالگار گذشتیم که میدان وسیعی است
مجسمهٔ نلسون در این میدان در روی پایهٔ مرتفعی نصب است
چون او در جنگ ترافالگار کشته شده و فاتح آنجنگ بوده
مجسمهٔ او را ساخته و میدان را هم باسم آنجنگ موسوم
کرده اند از آنجا گذشته وارد تیاتر شدیم در لژ بزرگ
مزینی نشستیم نواب ولیعهد و زوجهٔ ایشان و دختر
ها و پسرهای ایشان و جمعی از شاهزادگان دیگر هم آنجا
بودند تیاتر بسیار عالی مرتفعی است پنج طبقه است
مطلاکاری زیاد دارد امشب تمام بزرگان و نجباء
و اعیان انگلیس آنجا هستند زنها با لباسهای سینه
باز فاخر و انواع زینت و جواهر و مردها با لباس رسمی
در تمام این طبقات نشسته بودند مجلس با شکوهی بود

کل زیاد که البته قیمتا بقدر هشت هزار تومان کل
میشد در لژها بود تمام اهل تماشاخانه از معتبرین بودند
آدم غیر معتبر نبود در لژها جائی که مثلا در سابق یک
لیره میدادند و می نشستند امشب ۵ لیره رسیده بود
تمام تماشاخانه با الکتریسیته روشن بود بسیار
مجلس عالی باشکوهی بود عطر کلها تمام تماشاخانه را
پر کرده بود تمام زنها و مردها که نشسته بودند در
حقیقت غرق کل بودند جلو لژها و دست اندازها مملو
از کل بود و هر خانمی هم یکدسته کل بزرک در دست داشت
که البته کمتر از دو تومان قیمت نداشت) تماشاخانه
پر بود ساز و آواز خیلی مطبوع خوب بود خوانندها
خیلی خوب خواندند یکی از خوانندهای خوب (مادام
الباسی) بود که از اهل امریک است سفر سابق هم که

که بانگلیس آمدیم بهمین جا آواز میخواندها بالاهم بهمان
طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند
گویا هم چه خواطرم میاید که همین ماریرزما بشد که چهار
سال قبل شوهرش در بالون نشسته بهوا رفت و دیگر
اثری ازاو ندیدند و بالمرة مفقود گردید خوانندهای
دیگر از قبیل (میس آلاروسل) و (مادام نوردیکا)
وغیره بودند تمام حرکات رقص باساز موافق بود
در آخر هم اجماعا رقص خوبی کردند از آنجا مراجعت کرده
خوابیدیم (روز چهارشنبه چهارم)
امروز برحسب دعوت (لردمر) بیکلربیکی شهر لندن
شهر لندن رفته در آنجا نهار بخوریم در ساعت
دوازده که وقت ظهر بود نواب ولیعهد بمنزل ما آمده
مارا برداشته باهم سوار کالسکه شده باکمال توقیر
واحترام باین تفصیل روانه شدیم اولا از درب

عمارت ما تا خانهٔ بیگلربیگی که قریب یکفرسنگ راه است
دو طرف راه سرباز و سوار زیاد با کمال نظم بجهةٔ احترام
ایستاده بودند و در پشت سر آنها جمعیّت زیادی
از اهالی شهر از تماشائی وغیره بودند از در و پنجرهٔ
کوچها و هر کجا که ممکن بود آدم بایستد و تماشا کند
آدم ایستاده بود که البتّه بقدر دویست سیصد هزار
نفر حاضر بودند و تمام دکّاکین و اطراف درها را باز کرده
در عوض متاع و اسباب فروش آدم ایستاده و بیرقهای
زیاد با انواع گلها در پشت دکّاکین و اطاقها و کوچها
نصب کرده در کمال زینت و قشنگی همه جا را آراسته
بودند طنابهای زیاد از کوچها آویخته و گل بسیار بآنها
بسته بودند که خیلی تماشائی بود و اسم ما را در اغلب
پردها با لفظ مبارکباد نوشته بودند با این ترتیب
و تفصیل وارد عمارت بیگلربیگی شدیم (لردمر) با نواب

وشرفا) در انگلیس مخصوصا اینهارا شریف می گویند به اینکه ما فارسی کرده باشیم و قضاة و اعیان بسته با لباسهای الهی قدیم نجبا و خرقهای قائم و زلفهای عاریتی که سفید است و در روزهای مخصوص که لباس رسمی میپوشند این زلفهارا البسر میگذارند همه جلو ما افتاده مارا به عمارت و تالار بزرگی ببرند خود لردمر خرقه قائم بلندی پوشیده بود که دو سه زرع طول داشت و از عقب او کشیده میشد و سایر نواب و قضات وغیره با تبرزین و عصاهای طلا در کمال شکوه جلو ما میرفتند تا وارد یک محوطه کوچکی شدیم که جلو آن قالیچه کشیده بودند زوجه لردمر که زن کامله ایست با زن نواب ولیعهد و سایر نسوان معروفه شهر و شاهزاده خانمهای محترم در آنجا حاضر بودند وضع و قانون اینجا طوریست که در این موقع زوجه لردمر مقدم بر زوجه نواب ولیعهد است چنان که ما هم در وقت رفتن از آنجا بتالار بزرگ با زن

لردمر دست داده از جلو می‌رفتیم و زوجهٔ ولیعهد با نوّاب
ولیعهد و سایر زنها و شاهزاده خانمها از عقب ما
می‌آمدند و باین تفصیل وارد تالار شدیم در بالای تالار
چهار پله تا بالا میرفت و تنگ جائی بود که مشرف بتالار بود
آنجا یک صندلی برای من گذاشته بودند و چندین
صندلی و نیم تختهای دیگر هم بود که سایرین نشستند
بعد از نشستن ما شرفا و قضات و نوّاب روی صندلی
های دیگر نشسته شروع بنوشتن کاغذها نمودند لردمر
خطبهٔ روی کاغذ نوشته بود از روی صندلی برخواسته
ایستاده قرائت کرده خطبهٔ بسیار مفصّل فصیح غرّائی
در تهنیت ورود ما بود و طول کشید تا قرائت شد
وقت خواندن خطبه تمامی اهالی مجلس دست میزدند
و بتخته‌ها و میزها پا می‌کوفتند بطوریکه صدای رعد
میکرد خطبه که تمام شد لارتسون که سابق در طهران
وزیر مختار بود و حالا پیر شده است خطبهٔ لردمر را ترجمه
کرد بعد ما هم جوابی در مقابل خطبهٔ لردمر تقریر کردیم
که باز لارتسون برخواسته جواب ما را ترجمه کرد در بین

جواب ها هم اهل مجلس دست میزدند و پا ها بچه ها و میزها
زدند خطبه ها که تمام شد برخواسته مهمان ترتیب
و تشریفات که آمده بودیم رفتیم برای اطاق نهار
این تالار تالار بزرگ و خیلی کهنه و قدیم است باید قریب
هزار سال باشد که اینجا را ساخته اند پنجره های تالار را نقاشی
کرده بکلیسیا شبیه تر است تا به تالار بعضی مجسمه های مرمر
هم در تالار بود رفتیم سر میز نهار جای مخصوص خود ما نشستیم
دست راست ما زوجه لرد مر و دست چپ ما خود لرد مر نشسته
بودند هشتصد نفر مدعوین نهار از زن و مرد سر میزها نشسته
بودند یک میز نبود چندین میز پهلوی یکدیگر گذارده و در
سر هر میزی چهل پنجاه نفر نشسته بودند سیصد نفر پیشخدمت
مشغول خدمت بودند که هر وقت راه میرفتند صدای
پای آنها مثل صدای رعد بود دیگر جای خالی در این تالار
نبود یک بالاخانه بود مشرف براین تالار که موزیک را
در آنجا میزدند خلاصه قدری که غذا خورده جارچی که پشت

سر لرد مر بود فریاد کرد که مردم ساکت شوند که لرد مر
میخواهد خطبه بخواند دو نفر شیپورچی از طرف ما و دو نفر
هم از آنطرف برای سکوت مردم شیپور کشیدند مردمی
که بودند تمام دست زده کارد و چنگال ها که در دست داشتند
در روی میز ها زدند بعد همه ساکت شدند و لرد مر برخواسته
خطبه مفصل مشروحی در توصیف ما و اعلیحضرت پادشاه
انگلستان و نواب ولیعهد و پیمان دوستی ما بین
دولتین انگلیس و ایران قرائت کرد و مردم همه
دست زدند ما هم برخواسته با تمام مردم بسلامت
اعلیحضرت پادشاه انگلستان جام شربتی خوردیم
نشستیم قدری که گذشت دو باره شیپورچی ها شیپور
زدند و جارچی جار زده مردم دست زده ساکت شدند
دو باره لرد مر برخواست و مجددا خطبه مفصلی مخصوصا
در تهنیت ورود ما خواند و باز همه اهل مجلس دست زدند
و ما همه برخواستیم و بسلامت ما لست کردند و نشستیم

قدری که گذشت ما خواستیم برخیزیم و لسلامت لرد و
سیته و اهالی لندن شربتی بنوشیم شیپورچی شیپور
زد و جارچی جار کشید ما برخواسته نطق مختصری
کردیم و ناظم الدوله ترجمه کرد باز همه دست زدند و پا
روی تختها کوفتند و نشستیم دوباره جارچی جار زد
و شیپورچی ها شیپور کشیدند نوّاب ولیعهد برخواسته
خطبهٔ فصیح مفصّل مشروحی در تهنیت و تمجید ما خوانده
و مردم دست زدند و همه لسلامت ما نوشیدند و ما هم
جام شربتی لسلامت ایشان خوردیم بار دیگر جارچی
جار زد و شیپورچی شیپور کشید گفتند لارد سالیز
بوری صدر اعظم میخواهد خطبه بخواند همه ساکت شدند
لرد سالیزبوری برخواست و از حفظ خطبهٔ غرّاء مفصل
مشروحی در پلیتیک مودّت آمیز انگلیس با دول خارجه
بیان کرد در خطبهٔ او خیلی مردم شادی کردند ها و همهمهٔ

غریبی برخواست بعد از اتمام خطبه با قدریکه گذشت
برخواستیم با همان ترتیب اوّل باز دست زوجهٔ لرد مر
در دست ما بود و سایرین از عقب از تالار بیرون آمدیم
وباز همان تشریفات و قضات و شراف در جلو ما بودند
به علاوه چهار شیپور هم از جلو ما میزدند آمدیم باطاق ولی
قدری راه رفته قهوه خوردیم و سیگار کشیدیم و با نواب
ولیعهد آمدیم بیرون توی کالسکه نشسته راندیم برای
منزل راهی که امروز رفتیم و مراجعت کردیم از اینقرار است
از عمارت بوکینگام به پارک سنت جمیس و (کوچهٔ
پل مل) که محل جمیع کلوبهای مشهور لندن است و از آنجا
بمیدان ترافالکار و کوچهٔ استرند تاسیته و کیلدهال
رسیدیم و در مراجعت از کیلدحال به دان نکمینت که لب
رودخانه است و کوچه نارتمبرلند که محل مهمانخانه های بزرگ
است و از آنجا به سنت جمیس پارک و از آنجا به بوکینگام

پالس آمدیم. اسم پارک بزرگ که متصل به هاید پارک است
کینصینک طین پادلک) هست باز در مراجعت همان
طور جمعیت مثل اوّل ایستاده بودند وقت رفتن نشسته
از پهلوی کلیسای سنت پل گذشتیم این کلیسا قدری
بزرگست که به بزرگی و ارتفاع کوه دوشان تپّه طهران
بلکه قطرش از کوه دوشان تپه بیشتر به نظر میاید خلاصه
رسیدیم به منزل با نواب ولیعهد دست داده خداحافظ
کردیم ایشان رفتند و ما آمدیم با طاق خودمان قدری
راحت کرده بعد با امین السلطان و ناظم الدوله
توی کالسکه نشسته راندیم برای سفارتخانه ایران
که منزل ناظم الدوله است از هاید پارک (کینضنک
طین پادک) گذشتیم و از خیابان آخر محلات شهر
رفته رسیدیم بخانه میرزا ملکم خان ناظم الدوله منزل
او در محلهٔ آخر شهر است امّا محله بزرگی است تمام خانه‌ها

جلوش باغچه پر از گل دارد محله با صفائی است خانه علم
الدوله خانه خوبیست باغچه پر از گل و اطاقهای خوب
و اسباب های ممتاز دارد عصرانه و میوه جات
خوب حاضر کرده بود قدری میوه خوردیم زن و
دخترهایش را بحضور آورده معرفی کرد سه دختر
دارد دختر کوچکش که شش ساله است خیلی خوشش
صحبت و با مزه است قدری نشسته بعد مراجعت بمنزل
کردیم قدری راحت کرده بعد با امین السلطان و سرو
زدمند ولف بکالسکه نشسته رفتیم بمنزل (لرد کدوگان)
مهردار اعلیحضرت پادشاه انگلستان که در آنجا به
صرف شام مهمان بودیم بعضی دیگر از ملتزمین ما هم
همراه بودند رسیدیم بمنزل لرد پیاده شدیم خود
با زوجه اش بادم در باستقبال آمده بودند دست
داده رفتیم بالا داخل عمارت شدیم تمام این عمارت
از دیوارها و پله ها از سنگ مرمر ایطالیائی است

که سفید است و رگ سیاهی دارد اطاقهای بسیار خوب
تو در توی عالی با مبلهای بسیار خوب داشت نواب
ولیعهد هم آنجا بودند دست داده تعارف کردیم لرد سالیز
بوری و بعضی از اعاظم شهر هم با زنهایشان حضور
داشتند قدری توی اطاقها راه رفته و صحبت کرده
بعد آمدیم سر شام تمام این عمارت پر از گل است اطاق
شام هم میز بسیار خوبی چیده و بگلهای زیبا در زینت
داده بودند بقدر سی نفر سر میز بودند هر یک در جای خود
نشستیم دست راست من زوجهٔ لرد سالیزبوری و دست
چپ زوجهٔ لرد کدوگان نشسته بودند زوجهٔ لرد
سالیزبوری زنی کوتاه قد و بسیار محترم و پلتیک
دان و عاقل و زیرک است خلاصه شام خورده بعد
آمدیم باطاق دیگر قهوه خوردیم و سیگار کشیدیم و با
یکان یکان صحبت داشتیم بعد پائین آمده سوار کالسکه
شد

شده آمدیم منزل امشب در این عمارت که منزل ماست
بقدر هزار و پانصد نفر زن و مرد از اعاظم و محترمین
و وزراء و سفرای خارجه ببال و رقص مهمان هستند
که باید ما هم بآن مجلس برویم قدری که راحت شدیم
وزیر دربار و ایشیک آقاسی باشی آمده عرض کردند
که مهمانها حاضرند همان طور با عصا ها جلو ما افتاده ما
هم لباس تمام رسمی پوشیده بقدر پانزده نفر هم
از همراهان ما لباس رسمی پوشیده از پلّه ها بالا
رفتیم تمام اطاقها و تالار ها بچراغهای برقی روشن
و به مبلهای ممتاز آراسته و مزیّن بود نوّاب ولیعهد
جلو آمده با همدیگر دست دادیم بعد رفتیم توی اطاق
دیگری که زوجهٔ نوّاب ولیعهد هم آنجا بودند با زوجهٔ
ولیعهد تعارف کرده بعد دست بدست ایشان داده
ایشیک آقاسی باشی ها از جلو ما و نوّاب ولیعهد

وسایر شاهزادها و شاهزاده خانمها از عقب ما حرکت
کردند اطاقها طاق و تالار بتالار از کوچه میان دو صف
زن و مرد گذشته تا رسیدیم بتالار بزرگ رقص
این تالار بزرگ و سایر تالارها و اطاقها مملو از زن
و مرد بود این تالار رقص خیلی بزرگ است چراغهای
برقی زیاد دارد یک بالکنی هم دارد که آنجا موزیک
میزدند یک ارگ خیلی بزرگی هم در همین بالکن است که
میگفتند پرنس آلبرت شوهر اعلیحضرت پادشاه
انگلستان در حیات خود درست کرده است و از وقتیکه
او فوت شده دیگر کسی این ارگ را نزده است خیلی
ارگ بزرگی اما موزیک میزدند اگر بخواهیم اسامی
اشخاصی که در این تالار حاضر شده اند بنویسیم
یک کتاب مخصوصی میشود همین قدر مینویسیم که تمام اعاظم

ومعتبرین رجال دولت انگلیس و وزراء محترم منصوب
معزول از مرد و زن حاضر بودند و تمام زنها سینه ها
شان لخت و مکشوف بوده همه خود را با لباسهای
برلیان و جواهرهای نفیس زینت کرده بودند که تمام
اطاق و تالار را برلیان پر کرده بود بالای این تالار
یک شاه نشینی است دوسه پله میخورد در آنجا چند صندلی
برای ما گذارده بودند رفتیم نشستیم نواب ولیعهد و
زوجهٔ ولیعهد و پسرها و دخترهای ایشان و سایر
شاهزاده خانمها برخواستند برای رقص قدری که
رقص کردند آمدند نشستند خستگی گرفته دوباره برخاسته
مشغول رقص شدند باز نشسته قدری خستگی گرفته باز
برخواستند رقصیدند خلاصه بقدر دوازده مرتبه
همین طور رقص کردند و نشستند هوای اطاق گرم
بود و این تالار بزرگ هم از بوی عطر پر شده بود

این رقصهائی که امشب کردند والس و پلکا و مزورکا
و کادریل بود بعد از دوازده مجلس تمام شد برخواسته
آمدیم باطاق دیگر که میزی برای سوپه در آنجا چیده بودند
تمام مردم هم آنجا جمع شدند همین طور قدری ایستاده
قدری چیز خوردیم و صحبت کردیم امشب سوای دوک دوکا
مبریج و خواهر ایشان دوشیس دوتک که مادرشان
مرده است و درین مجلس حاضر نبودند دیگر همه شاهزادگان
و اعاظم و رجال دولت انگلیس از زن و مرد حاضر بودند
خلاصه چون من خسته بودم با زوجه نواب ولیعهد
دست داده خود نواب ولیعهد هم تا درب پله بمشایعت
ما آمده از آنجا با ایشان تعارف کرده بمنزل خودمان
آمدیم و خوابیدیم اما نواب ولیعهد و سایرین دوباره
برگشتند بهمان تالار بال که برقصند و تا دو

ساعت دیگر مشغول خواهند بود بسیاری از مهمان

ها هم تازه می آمدند و تا هوا روشن بود اینها میرقصیدند

(روز پنجشنبه پنجم) امروز پنج ساعت و

نیم از ظهر گذشته باید بخانهٔ نواب ولیعهد برویم

هوای لندن غالبا ابر و تیره است و کمتر آفتاب دیده

میشود امروز را تا بعد از ظهر ملاقات رسمیانه نداشتیم

نهار را در منزل خورده بعد از نهار فرمودیم دو کالسکه

حاضر کردند که بباغ وحش برویم چون در سفر اول

هم که بلندن آمدیم بهمین باغ وحش رفته بودیم میخواستیم

ببینیم درین سفر تازه چه دارد دمن ما لرد درخس مهمان

دار دویم دریک کالسکه نشسته بعضی ملتزمین هم

در کالسکه های دیگر سوار شده راندیم برای باغ

وحش رسیدیم به ریجنس پارک که باغ وحش توی

بزرگ

این پارکست پارک بزرگیت امّا در جزهای شهر
واقعت کسی از اهل شهر باین پارک نمی آید
مگر اشخاصی که در آخرهای شهر خانه دارند و بچه هایی را
بازی زیاد باین پارک می آیند به خصوص بچهائی که با: نیز
بزرگتر هستند. بازی مخصوصی در این جا می کنند که اسمش
گرگیست. بعد داخل باغ وحش شدیم زن و مرد زیادی
در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند
دخترهای خوشکل بوتی آنها خیلی بود نزدیک قفس
سباع رفتیم هفت هشت شیر و پلنگ بود دو
فیل هم بود که روی آنها تخت زده اند و هر کس
میخواست پول میداد سوار میشد توی باغ میگشت
بعد رفتیم پهلوی شیر آبی که در توی حوضی بود
همینکه از دور ماهی با آن نشان می دادند می پرید

و از روی هوا با آن دست و پای گوشتی میگرفت
بعد ماهی را بالا خانه آنجا برده می کند اشتشد شیر آبی
بالا می رفت و ماهی را خورده دوباره از همانجا توی
آب شپتک میزد دیگر انواع میمونها و شکارها
و مرغها و طوطیهای مختلف بسیار و حیوانات مثل
باغهای وحش دیگر که دیده بودیم زیاد داشت مار
بزرگی در اینجا دیدیم که در اکواریم برلن همچنین ماری
ندیده بودیم قطرش باندازه ساقه چنار بزرگ
و طولش ده زرع بود هیچ همچو اژدهائی در هیچ جا
دیده نشده بود یک شمپانزه یعنی میمون بزرگ
هم داشت قدری کوچکتر از شمپانزه کج خلقی بود
صورةً بعینه خواجهای سیاه چاق است نفاقی
که با تنها دارد اینست که حرف نمیزند رئیس این باغ وحش

باغ وحش برلن بود خیلی تماشائی است انزه

یک پیرمرد ریش سفیدی و دیگری مرد قد بلندی
ریش سیاه و سفیدی دارد هر دو جلوها افتاده
جا بوزها را نشان میدادند و معرفی میکردند
چون باید در ساعت پنج و نیم بخانهٔ نوّاب ولیعهد
برویم حقیقةً نتوانستیم تماشای کاملی بکنیم حرکت
کردیم این دفعه از کوچه ریجنس استریت گذشته
بعد آمد بکوچه پیکادلی آنهم کوچه وسیع بزرگیست
مثل کوچه ریجنس استریت است کوچه ریجنس استریت
خیلی وسیع است و پاکیزه در حقیقه بازاری است
از دو طرف دکانهای عالی با امتعه زیاد دارد
و جمعیّت آینده و رونده بقدریست که حساب ندارد
در جلو دکانها جمعیت زیاد ایستاده بودند در پیاده
رو کوچه متّصل پیادها می‌آیند و میروند و در وسط

کالسکه

کالسکه و اراده و اسبوس بقدریست که زمین کوچه
پیدا نیست و شخص تعجب میکند که چگونه اینها از
یکدیگر میگذرند و محال است در اینکو چها کالسکه
بتواند تند برود با وجود آنکه آهسته میروند اگر مهارت
کالسکه چیها و قدرت پلیس این شهر نباشد
روزی هزار حادثه رو مید هد قدرت پلیس بطوری
است که بیک اشاره دست جلو تمام را نگاه میدارد
و کالسکه هر کس باشد فوراً می ایستد در کوچه
پیکا ولی هم جمعیت زیاد است امّا نه باین قدر که در
ریجنس استریت دیدم تماشای اینجا را شخص در
کالسکه نباید بکند چرا که در کالسکه متصل متوحش است
که مبادا اتصادفی بشود و حادثه اتّفاق افتد اگر آدم
در کناری بایستد و تماشا کند سیاحت عزیبی
دارد از باغ وحش مراجعت کردم بمنزل قدری

راحت کرده بعد کالسکه حاضر کردند سوار شده بباغ
نواب ولیعهد رفتیم رسیدیم بخانه نواب ولیعهد
استقبال کردند باایشان رفتیم اعلیحضرت پادشاه
انگلستان را که در آنجا بودند ملاقات کردیم در چادر
کوچکی که در میان باغ روی چمن زده بودند خانواده
سلطنت هم آنجا بودند باغ بسیار باصفائی است
زمین چمن مثل مخمل روی آن گل کاریهای خوب و
درختهای تکتک و در قطعات چمن چادرهای
کوچک تکتک بخیه دار دین و مهمانها زده بودند
یک چادر بزرگی هم در کناری زده بودند که مهمانها
در آنجا عصرانه بخورند میز بزرگی از عصرانه ترتیب داده
بودند البته بقدر دو هزار زن و مرد و دختر از خانواده
شاهزادگان و نجبا و اعیان و وزرا و سفرا
برحسب دعوت در این باغ حضور داشتند که اگر بخواهم

برتفصیل

تعارف و صحبت میکردیم قدری هم در جلو چادر بزرگی که میز عصرانه گذاشته بودند ایستاده

به تفصیل بنویسم کتابی میشود بعد با دولسپر بوآت ولیعهد قدری در باغ گردش کردیم همینطور که از میان جمعیت میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا ملکم خان ناظم الدوله که همراه ما بود بعضی را برای ما معرفی میکرد و ما با بنها دست داده بعد در چادر کوچکی که در گوشه بود قدری نشستیم پسر (کنت دپاری) نوه لوی فیلیپ پادشاه فرانسه را هم که حالا در انگلیس متوقف و پدرش بسویس رفته است در اینجا دیدیم آمد با ما نشست قدری صحبت کردیم بعد آمدیم نزد اعلی حضرت پادشاه پهلوی ایشان نشسته قدری با ایشان صحبت داشتیم بعد اعلیحضرت پادشاه بقصر وندزور مراجعت کردند و ما هم گردش کنان تا دم در باغ آمدیم که مراجعت کنیم لسپر (دولادمن)

پانسیه) را که اصلا از شاهزاده های خانواده لوی فلیپ پادشاه فرانسه است و الحال از شاهزادگان اسپانیا محسوب میشود در آنجا دیدم جوان است اما علیل و ضعیف البنیه بطوریکه نمیتوانست بایستد پدرش اینجا نیست دختر (انفانت) ملکه سابق اسپانیول زن او است او هم حاضر بود با او صحبت کرده احوال ایزابل ملکه را پرسیدم بعد آمدیم منزل شب را باید برویم به تیاتر (امپیر) این جا را سا سونها اجاره کرده و اسباب تشریفات فراهم آورده و مخصوصا برای امشب که ما آنجا برویم تهیه حاضر کرده اند در ساعت نه و نیم رفتیم بتیاتر باز در راه همان طور جمعیت از زن و مرد بود هورا میکشیدند و ما با دست با مردم تعارف

می کردیم

میگردیم تا به تیاتر رسیدیم نوّاب ولیعهد و زوجهٔ
ایشان و پسرها و دخترهای ایشان و وزرا و اعیان
انگلیس و سفرای خارجه و معتبرین شهر از زن
و مرد در آنجا بودند مجلس رسمی نبود اما لباس هم
رسمی پوشیده بودند زنها باز همان طور با لباس
شب که سینه و ساعد شان باز بود و جواهر زیاد
زده آمده بودند با گل و دستهای گل تمام لژها را
معطر و مزین کرده بودند از ملتزمین ما هم امین السلطان
و عزیز السلطان و جمعی دیگر حاضر بودند وضع این
تیاتر داخل سایر تیاترها ندارد خیلی بزرگست
و همه مطلا است داخل آنهم خیلی مزیّن است و بعضی
از جاها سنگ مرمر کار کرده اند با الکتریسیته
روشن میشود پنج مرتبه دارد مرتبه اوّل از زمین

بلند نیست و در ستون دارد و در روبه عقب خیلی
جا دارد در حقیقت مثل اینست که سایر مرتبها معلق
باشد آن زیر صندلیهای زیاد گذاشته اند مرتبه
های دیگر بالای اینمرتبه است مرتبه تحتانی دیگر
گذارده و دو دوره بهم متصل است مگر در بعضی جاها از تخته
فاصله فیمابین ساخته اند جائی که ما نشسته بودیم
خیلی وسیع است عقب آن پلها دارد که مردم پشت
سر ما نشسته بودند تمام زن و مرد نجبا در آنجا بودند
برای ما در جلو صندلیها گذارده بودند که با نواب
ولیعهد و زوجه ایشان و شاهزاده ها روی صندلیها
نشستیم پرده ها و بازی امشب خیلی تماشا داشت البته
قریب سیصد نفر رقاص از دختر و پسر و زن و مرد
و دخترهای کوچک بودند که همه لباسهای بسیار
فاخر مشعشع زنگارنگ پوشیده بودند والبته چهل پنجاه

هزار تومان خرج آنها شده بود هر دفعه که پرده می
افتاد لباسهارا عوض کرده لباسی بهتر و رنگین تر
از اول میپوشیدند بسیار خوب رقصیدند در یک
پرده که رقاصها و بازیگرها معلق میزدند لوطی ها
و بازیگرها بواسطهٔ حضور خانمهای معتبر لباس
چسبان پوشیده با قبای سیاه معلق میزدند
خیلی عجیب بود با این لباسها سنگین اینطور
معلق زدن در هیچ سیرک ندیده بودم بعد ستونهای
بلند نصب کرده طنابها معلق تا آنها بستند زنهای بازی
گر آمدند از طنابها بالا میرفتند و چرخ میخوردند
در همان بین طناب دیگر جستن کرده آن
طناب را هم گرفتند و چرخ میزدند هیچ میمون
نمیتواند اینکارها بکند خیلی تماشا داشت

اما ما خسته شده بودیم چرا که قریب دو ساعت و نیم
آنجا نشسته بودیم مثل تیاترهای دیگر نبود که بعد
از افتادن پرده برخواسته بیرون برویم و شربت
خورده راحتی کنیم متصل در یکجا نشسته بودیم خلاصه
بعد از اتمام تیاتر برخواسته از پله ها بالا رفتیم
جائی بود وسیع و مدور در آنجا ساسوس نها سوپه
حاضر کرده بودند در وسط میز بزرگی بود ما با خانواده
سلطنت آنجا نشستیم سایرین در سر میزهای
مدور کوچک که در اطراف گذاشته بودند نشستند
تمام اشخاصی که در تیاتر بودند سوپه خوردند بعد از
سوپه که مدتی از نصف شب گذشته بود منزل آمده
خوابیدیم (**روز جمعه ششم**) امروز صبح
ژنرال انگلیس در همین پارک جلو منزل ما یک توپی آورده

بود.

بود که بنظر ما رسید رفتیم تماشا کردیم توپی است که
مخترع آن (مکسیم) ینگی دنیائی است واین توپ
هم باسم همین شخص موسوم و معروف است توپ
بسیار عجیبی است لوله دارد که در زیر آن تعبیه
کرده اند تا بواسطه تیر اندازی گرم نشود و در صفحه
خارج چهار صد فشنگ میگذارند و در زیر توپ
خزانه دارد که آن صفحه را آنجا گذاشته و یک صندلی
در پشت سر دارد که روی آن می نشیند قراول
میرود یک جائی هم در پشت توپ تعبیه کرده اند
که جای دو شست بزرگ است توپچی روی صندلی
می نشیند قراول میرود دست بآنجا میگذارد متصل
فشنگهای فلزی که در صفحهٔ زیر توپ جا دارد خالی
میشود و لاشهای فشنگ از زیر میریزد فشنگها هم
مثل فشنگ مارتینی است ما خودمان انداختیم

نزد سلطان و مجد الدوله هم دو سه تیر انداختند
خیلی تماشا داشت امروز یکساعت قبل از ظهر باید
برویم باسب دوانی و نهار را هم در آنجا بخوریم در
وقت معین باسر درومند ولف سوار کالسکه شده
نشستیم از دم پارلمنت گذشته بکار راه آهن که باید
باسب دوانی برود رسیدیم ترن حاضر بود نواب
ولی عهد و دو پسرشان و لارنسون هم در کار
حاضر بودند ما هم ترن نشسته صحبت کنان رفتیم
ترن خیلی تند می رفت رسیدیم بقصبه استرابری
هیل در آنجا قدری ترن زیست کرد نواب ولیعهد می
گفتند چرا ترن ایستاد بنا نبود توقف کند بعد که راه را
عوض کرده ترن بطرف اسب دوانی آمد در کار
پیاده شدیم دم کار یک دالان مسقفی بود که از
دو سمت ستون داشت و یکدیوار چوبی هم بود

باین این دیوار وان دالان همه گلکاری است
این دالان هم خیلی طولانی است و تمام طول
این دالان را بیرق زده اند و ترتیب نهرا قدم
که رفتیم رسیدیم بایب و والی که اسم این محل باب
دوانی (گمبین پاپك) است بالاخانهٔ دیدیم که
مخصوص با در همین ایام ساخته و در ظرف هیجده
روز با تمام رسانیده اند سایر بالاخانههای قدیم ساز
هم در جلو ترتیب دیده میشد از پلهها بالا رفتیم
بالاخانه منظر بسیار خوشی به چمن با صفائی که
در جلو است دارد از زن و مرد و اعیان و محترمین
خیلی باب دوانی آمده بودند مردم متفرقه تماشائی
هم بسیار بودند خصوصا در آنجائی که سر اسبها
شرط می بستند جمعیت و قال و مقال غریبی بود

یک نصف دوره اسب دوانیدند هشت
اسب بود تقریبا نصف دوره اینجا از نزدیک قریهٔ
اکبرآباد تا پای پله عمارت اسب دوانی طهران است
بعد گفتند فلان اسب پیش آمد ما برخاسته چند
پله بالا رفته وارد اطاقی شدیم که نهار حاضر کرده
بودند نهار خوردیم نواب ولیعهد و اعاظم رجال
هم در سر نهار بودند بعد از نهار باطاق اول بر
گشتیم یک دورهٔ دیگر اسب دواندند بعد نواب
ولیعهد گفتند برویم پایین از نزدیک اسبها را تماشا
کنیم آمدیم پایین چابک سوارها اسبها را از جلو
ما گذراندند اسبها و مادیانهای خوب بود بعد از
تماشا دوباره بالا رفتیم یک دور دیگر هم دواندند
باز دو دور باقی مانده بود چون ما خیال حمام داشتیم

برخواسته

برخواسته با نواب ولیعهد پایین آمدیم مهمان
دالان گل که اول رسیده بودیم آمده سوار کالسکه
راه اهن شده بلندن مراجعت کردیم در کار
نواب ولیعهد از ما جدا شده رفتند و با ماسردرو
مند ولف و ناظم الدوله سوار کالسکه شده بمنزل
آمدیم در ساعت شش و نیم بعد از ظهر باید
بخانه لرد روزبری بمهمانی و صرف شام برویم
در ساعت معین با امین السلطان و سردرومندولف
و ناظم الدوله و بعضی دیگر از ملتزمین رکاب
خودمان بخانه لرد روزبری رفتیم روزبری از فرقه
لیبرال و از دسته وزارت مسیوگلادستون است
که ضد با دسته وزارت حالیه است جوانیست
خوشرو و کوتاه قد ریش و سبیل را می تراشد

خلاصه وارد خانهٔ او شدیم خانهٔ ساده ایست
امّا خیلی خوب است اردرکه داخل شدیم جلو خانی
داشت و مهتابی در جلو عمارت بود که بمنزلهٔ
فضا و حیاط خانه بود امّا در مرتبه بالا واقع بود
نواب شاهزاده لیسیهند انگلیس و دوک دو چابرلین و میسیو
دستون و لرد کراویل و لارسون و یکنفر شاعر
معروفی و یک نقاش پیرمرد بلند قامتی که یک
پرده صورت گلاه دستون را خیلی خوب ساخته
بود و در همین عمارت نصب کرده بودند که بهترین
نقاشهای لندن است و جمعی دیگر از معارف
و معتبرین شهر همه در اطاق ایستاده بودند
تمام اهل مجلس مرد بودند زن هیچ نبود از این اطاق
باطاق دیگر که میز شام چیده بودند رفته نشستیم